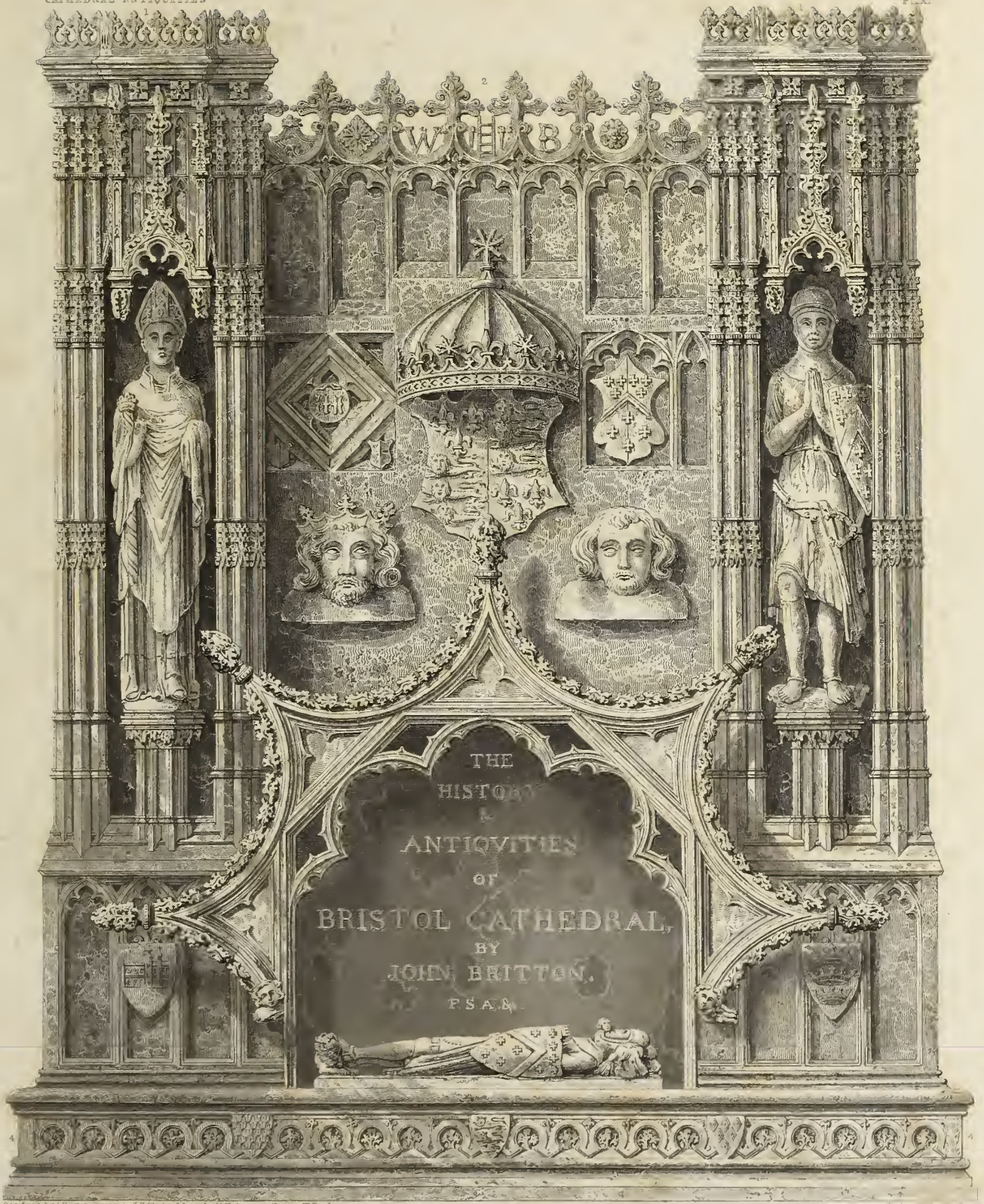




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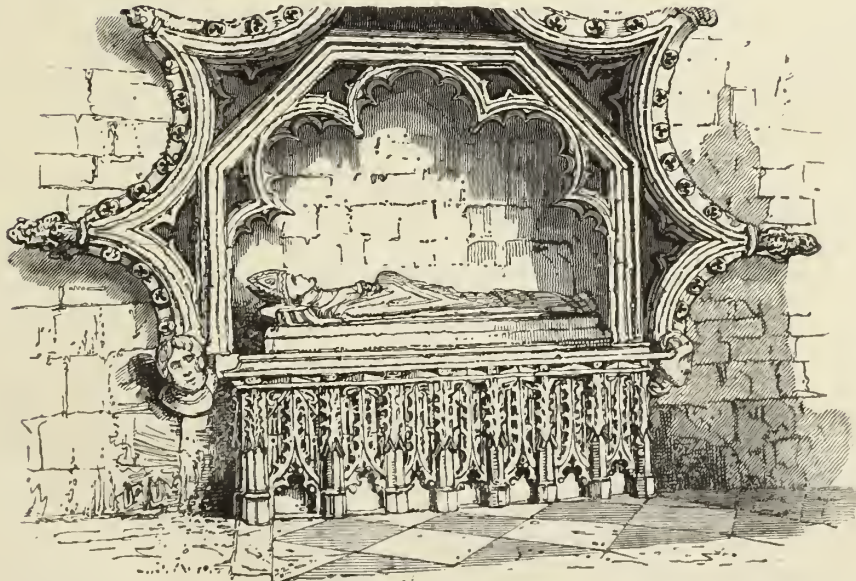
BRISTOL CATHEDRAL,
ARCHITECTURAL DETAILS OF THE CHURCH.

1. Part of altar screen in N. Aisle. 2. Part of great Altar screen (M.P. 1300) in the Choir. 3. Part of the Choir screen. 4. Part of the Choir screen. 5. Part of the Choir screen. 6. Part of the Choir screen. 7. Part of the Choir screen. 8. Part of the Choir screen. 9. Part of the Choir screen. 10. Part of the Choir screen.

THE
HISTORY AND ANTIQUITIES
OF
THE ABBEY, AND CATHEDRAL CHURCH
OF
BRISTOL;

ILLUSTRATED BY
A SERIES OF ENGRAVINGS
OF
VIEWS, ELEVATIONS, PLANS, AND DETAILS OF THAT EDIFICE;
WITH
BIOGRAPHICAL ANECDOTES OF EMINENT PERSONS
CONNECTED WITH THE ESTABLISHMENT.

BY JOHN BRITTON, F.S.A.
ETC.



W. Bartlett, Del.

MONUMENT FOR ABBOT KNOWLE.

S. Williams, Sc.

LONDON:
M. A. NATTALI, 19, SOUTHAMPTON-STREET, COVENT-GARDEN.

1836.

TO
GEORGE WEARE BRAIKENRIDGE, ESQ.

F.S.A. AND F.G.S.

OF BROOMWELL HOUSE, BRISLINGTON, NEAR BRISTOL.

MY DEAR SIR,

YOU have more than common claims on my private esteem and public respect. Many years have passed away since we first became acquainted, and whilst I have been actively engaged in the execution of Topographical and Antiquarian Publications, you have enjoyed the "*otium cum dignitate*" of rural ease, and have found much rational gratification in making extensive and valuable collections elucidatory of the History and Antiquities of your neighbouring City. Bristol is a place of peculiar interest to the Topographer and provincial Historian, and the materials you have amassed will be eminently useful to him who may hereafter undertake to give a complete history of it to the world. Having been zealously and assiduously occupied in this class of literature for more than thirty years, and feeling a still increasing partiality for the study and pursuit, I cordially sympathize with, and almost envy, those who, like yourself, have the means of

indulging freely and fully in it as an amusement. It is replete with novelty, variety, and engaging attractions; all conducive to rational employment, to local and general information, and to that mental relaxation and exercise which impart both pleasure and improvement. Your library and habits are evidences of this assertion: and under these considerations I feel a particular pleasure in addressing this Volume to one so well disposed to patronize works illustrative of the history and antiquities of Bristol, and so well qualified to appreciate their real and comparative value.

With best wishes for your health, and hopes we may both live to see that city and port increase in prosperity and varied improvements, I also trust that art, science, and literature, may have warm and efficient friends in the more wealthy part of its citizens, whilst commerce, trade, and industry, may be promoted and rewarded amongst all the other classes of the community.

Believe me your sincere

and obliged friend,

J. BRITTON.

LONDON—JANUARY, 1830.

PREFACE.

A PREFACE is at once an introduction to a book and the farewell of its author. After much care, labour, and anxiety, in preparing his work for publication, and after putting the last touches to it, as the painters say, for public inspection, he wishes to propitiate the critic by explaining certain points or opinions which he imagines that such a reader may not immediately descry. In proportion to his desire of pleasing will be his exertions to effect it. On various accounts the present volume requires a preface; and, with all the brevity possible, the Author will state his case, and take his leave.

Bristol has peculiar claims on his feelings, both from early associations and from gratitude. Though not his natal home, he considers his paternal ancestors as connected with the city and its immediate vicinity. In boyish days he heard much of the merchants and tradesmen, and of some peculiar privileges enjoyed by the freemen of Bristol. One of his uncles resided many years in that city, and sailed from its port to the island of Jamaica, where he settled, amassed property, and died a bachelor. Plantations, sugar, and slaves, were talked of as his inheritance; but his elder brother, the Author's father, was irresolute, inactive, and made no exertions to obtain his rights, or even to ascertain them. They were, however, themes of frequent speculation at the family fire-side; but no effort was ever made to take possession of this West Indian property. At Corston, near Bristol, the Author's grandfather resided for many years on his own estate, which, it is said, ought to have descended, legally, to the Author of this Volume: but the lamentable and distressing derangement of family affairs, his own privations, and want of influence or knowledge in early life, precluded him from making any efforts to reclaim his lost rights, or obtain his hereditary lands. It has been his destiny "to labour to get his own living," by exerting the faculties with which nature has endowed him; and by these he hopes to enroll the name of Britton amongst the worthies of his county and country, although he may fail to emblazon it in letters of gold. *Black letter* pursuits have rarely led to riches, whereas the counter and the counting-house have frequently, by diligence and prudence, conducted to the Temple of Fortune. The uncle of the Author was an instance; Harding, the founder of Saint Augustine's Monastery, Cannyug, Cabott, Colston, and Whitson, were more distinguished examples. Had the Author of this Volume been apprenticed in Bristol forty-five years ago, as recommended about that time, he is persuaded that he would have been enabled by the same assiduity and zeal which he has exerted in literature to

have obtained a seat in the corporation of that respectable city.—He must, however, restrain these pleasingly speculative reveries.

In pursuing the Histories of the several Cathedrals,¹ which have successively come under the investigation and review of the Author since the year 1814, he has travelled many thousands of miles, and expended several thousands of pounds. He has likewise had extensive intercourse with public men, and made much research into the history of former generations; has had occasion to examine and analyze the opinions and practices of Catholics and of Protestants,—of men of learning, erudition, and science, and of those who had neither. He has met with some persons who have benefited their fellows whilst living and bequeathed advantages to them after death, and has likewise contemplated the principles and conduct of others, who, by inculcating false doctrines of religion or policy, have inflicted misery on those subject to their influence, and have left names branded with obloquy and contempt. Impartial history is the true mirror to shew the virtues and vices of man. Such are the contrasted characteristics and posthumous distinctions of men who have obtained public notice.

The History of the Catholic Ages presents nearly an uniform series of events, of ceremonies, and pursuits, mostly dependant on, or instrumental to the attainment of power by increasing superstition; whereas, in the succeeding times, under the Protestant dynasties, mental improvement has continued to make regular but slow progresses to the beginning of the present century. Since that epoch the “March of Intellect,” as it is now termed, has been rapid and unwearied, and BRISTOL has contributed to its progress. Its merchants, literati, and men of science, have by their talent and influence co-operated to produce a considerable change in the manners and character of the whole population of that city. At no remote period the Bristolians were stigmatized as mercenary and illiterate: but the impartial inquirer will find a very different character pervade the present inhabitants. This has arisen from a combination of causes, which, springing up in the metropolis, spread their influence to this city and to the more remote towns of Liverpool, Manchester, Leeds, Plymouth, and other parts. A laudable spirit of rivalry was excited, and still subsists, between the commercial ports of Bristol and Liverpool; and though the younger untrammelled town may surpass the veteran in some acquirements, we shall find that in history, in antiquities, and in the towering fame of some of its sons, the elder must ever be pre-eminent. It will neither be difficult, nor irrelevant in this place, to point out the leading causes of this advance in intellectual ability; for whenever the sources of prosperity or adversity are known, it is reasonable to presume that the one will be encouraged

¹ A list of these, and of other works, will be found at the end of this volume.

and pursued, whilst the other will be avoided. The collision and dissemination of opinion and knowledge, through the medium of *four weekly News-papers*,¹—the incalculable benefits produced by “*the Bristol Institution*,” and its “*Literary and Philosophical Society*,”—the sentiments proclaimed at its public meetings,—the liberal spirit which animates both its clergy and its corporate members,—the encouragement given to art and literature;—and last, in this pleasing catalogue, the concentration of news and general information in its *Commercial Rooms*, are at once the guardians of liberty, liberality, and public good. It is an admitted and much regretted fact, that the dignitaries of the Cathedral establishments keep themselves too much estranged from the laity of their respective cities. In Bristol we find an honourable exception, which it is the duty of the historian to record. The present learned and respected Bishop and Dean not only spend much of their time and money among the citizens, but take an active interest in such public objects and proceedings as are calculated to improve the moral and temporal welfare of the people.

In the annals of Topographical Literature, there is perhaps no instance of civic liberality and patronage to compare with that evinced by the Corporation of this City, in its subscription of two hundred guineas towards publishing the Rev. S. Seyer’s “*Memoirs of Bristol*.” It is doubly honourable; for it honours the giver and the receiver. In noticing these “*Memoirs*” the writer of the present volume cannot help expressing sincere regret that the venerable and learned historian of the city should ever have experienced the least jealousy of a brother topographer and antiquary, whose routine of literary engagements led him to investigate and publish the history of the Cathedral of that City; for however diligent and discriminating may be his endeavours to elucidate the arcana of its annals, there will be ample scope for the local historian either to adduce new materials, or give novel views and more vivid inferences from those already published. Talent and judgment stamp their full value on every new coinage.

¹ These are “*Felix Farley’s Bristol Journal*,” “*The Bristol Mercury*,” “*The Bristol Mirror*,” and “*The Bristol Gazette*.” Of these periodicals the author has had the longest acquaintance with the first, and with Mr. J. M. Gutch, who has been its loyal and public spirited editor for the last twenty-five years. For the journal above alluded to, Mr. Gutch wrote a series of letters under the cognomen of “*Cosmo*,” which it is believed has produced a powerful impression on the minds of his fellow citizens, and led to many improvements in the port and in other parts of the city. The public press may be considered a sort of mental steam-engine, to move and control a vast weight of indolence and obstinacy, which ten thousand tongues, however variously employed, could not otherwise effect.

Among other great works now proposed and liberally encouraged at Bristol, are a *Rail Road* between that city and Bath; a *College* for public education; and a *Bridge* high above the Avon, at Clifton. The latter work, if successfully executed in stone, from an appropriate design, will rank among the “*wonders of the west*,” and be at once an ornament and honour to the city.

The list of eminent natives and denizens of Bristol is adorned with names which confer merited distinction and fame on their homes and on the country. Besides the merchants already named we find the following persons are either natives of the city or intimately connected with its annals. SIR WILLIAM PENN :—SIR MICHAEL FOSTER :—SIR WILLIAM DRAPER :—SIR THOMAS LAWRENCE :—SIR FRANCIS FREELING, Bt. :—ARCHBISHOP MATTHEWS :—The VERY REV. DEAN TUCKER :—The REV. DR. RANDOLPH :—The REV. S. SEYER :—The REV. J. DALLAWAY :—The REV. J. EAGLES :—The REV. J. EDEN :—The REV. R. HALL :—The REV. J. FOSTER :—The REV. DR. CARPENTER :—DR. BEDDOES :—DR. NOTT :—DR. STOCK :—DR. PRICHARD :—DR. E. L. FOX :—MARY ROBINSON :—MRS. H. MORE :—MARY A. SCHIMMELPENNINCH :—JOHN TRENCHARD :—JOHN LEWIS :—THOMAS CHATTERTON :—WILLIAM BARRETT :—THOMAS EAGLES :—JOSEPH COTTLE :—ROBERT SOUTHEY, LL.D. :—CAPTAIN HENRY KATER :—C. JOS. HARFORD :—EDWARD BIRD, R.A. :—E. H. BAILY, R.A. :—SAMUEL WESTLEY :—N. POCOCK :—T. E. BOWDICH :—CHARLES A. ELTON :—GEO. CUMBERLAND.

However the Author may have had reason to complain of the supercilious conduct of certain officers in two Cathedrals, he has experienced a very different treatment from those at Bristol. Here the worthy and learned Dean and all his associates have been kind and friendly; eager to promote inquiry, and to afford every facility and accommodation to the Author and his Artists. Hence every thing connected with the present volume has been of a pleasing and cheering nature; and whilst he may fairly anticipate some reward for his labours, he feels conscious that he has earnestly endeavoured to deserve it. In the present volume he has far exceeded his promises and engagements to subscribers, by giving one engraving on copper and two on wood, besides above thirty pages of letter-press, beyond his original stipulations and calculation.

It is with feelings of gratitude and pleasure he offers his best acknowledgment to the following gentlemen for co-operation and aid in the execution of this volume. To the very REVEREND THE DEAN he is peculiarly indebted for the communication of much original information :—to G. WEARE BRAIKENRIDGE, Esq. ; T. GARRARD, Esq. Chamberlain ; E. DALTON, Esq. ; J. M. GUTCH, Esq. ; the REV. W. H. TURNER ; the REV. JOSEPH CROSS ; J. PEACE, G. HOLMES, J. NORTON, W. TYSON, and R. H. TRICKEY, he also offers very sincere thanks.

To the Committee of the *Literary and Philosophical Society* he is indebted for the flattering distinction of being enrolled amongst its honorary members. Such compliments are rewards for past exertions in the cause of literature and antiquity, and stimuli to further efforts.

HISTORY AND ANTIQUITIES

OF

BRISTOL CATHEDRAL.

CHAP. I.

HISTORICAL REVIEW OF THE FOUNDATION, ESTABLISHMENT, AND DISSOLUTION OF THE ABBEY OF ST. AUGUSTINE, AT BRISTOL; INCLUDING BRIEF NOTICES OF ITS ABBOTS.

UNLIKE most of the Ecclesiastical Foundations, the histories of which have been investigated and recorded in previous volumes of "The Cathedral Antiquities," the See of Bristol is comparatively of modern origin. As a Cathedral, indeed, its date and history can be fully traced, it having been raised upon the wreck of one of those religious houses which the rapacious Henry the Eighth dissolved, for the conjoined purposes of augmenting the revenues of the crown, and of subjugating the overgrown and misused powers of the Romish Church. The seat of this diocess was originally a Monastery, dedicated to Saint Augustine, which, though under a new appropriation, may be said to have survived the evils that, in the reign of the above monarch, were so generally inflicted on conventual institutions. Instead of being wholly dismembered, and having its property lavished on court favourites, an Episcopal Establishment was founded on its basis: in the place of an Abbot, there was a Bishop appointed; and instead of a Prior, Monks, and Novices, a Dean, Prebendaries, Canons, and other officers were substituted and nominated. A new code of ecclesiastical laws or ordinances was framed, and the collective body was provided with

incomes from confiscated estates, adequate to their wants, and to the circumstances of society in which they lived.

To render the History of the present See and Church satisfactory, it will be expedient to shew by clear and authentic evidence when and by whom the prior establishment and church of Saint Augustine were first commenced; how and by what means they grew up to maturity, and what those characteristics and events were which peculiarly and indigenously belonged to the Augustine Convent at Bristol, as contra-distinguished from the many other monastic communities in England. This inquiry and disquisition will inevitably lead to many facts and personages intimately connected with the commercial port of Bristol, and will, it is hoped, demonstrate to every one the utility and the interest which result from a careful review of the records of former ages. Such a review, indeed, is the retrospective telescope that brings to the mind's eye, man as he was, and his works, as they were successively produced, to court the gaze and admiration of succeeding generations. In the revolutions of a few hundreds of years, what myriads of the human race, with faculties of rare and brilliant order, have "strutted and fretted" on the stage of life, and "are seen no more;" what numbers of ingenious and exquisite works have they produced, which, with themselves, are mingled with the dust; and but for the labours of the Historian and the Antiquary would be unknown and valueless.

Founded at a time when miracles and the canonization of Saints were of rare occurrence, and soon after which, the barons and "men of estate," to whom the ecclesiastics more immediately looked for protection and the increase of their revenues, were prevented by the Magna Carta and subsequent *Statute of mortmain*¹ from conferring on them landed property, the Monastery of Saint Augustine did not contain within its hallowed precinct any consecrated shrine to seduce pilgrims to make votive offerings, nor had it sufficient influence to obtain for its Abbot the envied gift of the

¹ This statute was passed in the seventh year of the reign of King Edward the First, and was intended to prevent laymen from conferring lands on ecclesiastical bodies to the detriment of the king or of lords paramount, who would thereby lose the feudal services to which they were entitled.

mitre, whereby he would become entitled to a seat in the great councils of the realm.

Although it is clearly ascertained when, and by whom, the Abbey of Saint Augustine was commenced, the genealogy and history of its founder, *Robert Fitz-Harding*, are involved in so much uncertainty, that, amid the conflicting statements of different writers, it is difficult to form a correct opinion upon the subject. He is supposed to have been a descendant of a princely line of Denmark, and was the progenitor of the noble house of Berkeley,—a family so distinguished for their liberality towards this and other monasteries, that, out of their immense possessions, they had but one rectory to which they could present a secular chaplain.²

A manuscript in Berkeley Castle, the last portion of which was written in the year 1351, probably by Trevisa, vicar of Berkeley, states that Fitz-Harding, the founder of Saint Augustine's Abbey, was "*ex regia prosapia Regum Daciæ.*" Other authors assert that he was the *son*, *the second son*, or *the youngest son* of a King of Denmark, nearly or actually contemporary with William the Conqueror. Trevisa's words however throw back the reported connection to an indefinite distance; *prosapia* does not apply to *pater*, *avus*, or *proavus*; and the subsequent versions of the story not only differ essentially from his relation, and one another, but from all Danish and Anglo-Saxon authorities of veracity.

Neither do they support a conjecture that he might have been the son of a *nominal* king, for that title had long before his time ceased to be given to any but *territorial* sovereigns, having, or pretending to possess, independent authority. Rollo, Hastings, and other great chieftains of the North, who conducted the barbarous hordes which over-ran the more southern countries of Europe, even after acquiring extensive though nominally subordinate territorial dominion, never adopted the title of King; nor does it appear to have been vaguely given or assumed at any time posterior to the beginning of the eleventh century.

² Fuller's Church History, lib. vi. p. 326.—In allusion to their extensive ecclesiastical patronage, the Berkeleys assumed for their crest an abbatial mitre.

A near descent from a Danish king is the less probable, because Harding was not a military person, nor indeed can he be identified as a man of any consequence or authority, even in Bristol, until after the Norman Conquest. *Sawin*, of Clifton, was præpositus of the town, at the time of that event; after which it was held in farm by Geoffry, the military Bishop of Constance, united with one hundred and twelve acres of the adjacent manor of Bedminster, and with numerous and great estates in the neighbourhood, some of which became afterwards the property of Robert Fitz-Harding.

Whatever was his origin, Harding seems to have been employed either by the bishop, or by his nephew Roger de Mowbray, and then or not long after to have been under one of them, præpositus of Bristol, as *Sawin* had previously been. Mowbray succeeded to his uncle's estates, which he afterwards forfeited, as many other Anglo-Normans did, by the unsuccessful attempt made to raise Robert, Duke of Normandy, to the throne of England, in opposition to William Rufus, who was supported by a very great majority of the native English population. Harding certainly adhered to the English party, and in the course of events acquired riches and estates which, with his civil office of provost of Bristol, devolved on his son, *Robert*, the founder of the Monastery of Saint Augustine.

The latter is supposed to have increased his riches by personal exertions, by which means he was enabled to render to Prince Henry, afterwards King Henry the Second, much assistance in the recovery of his crown from the usurper, Stephen. This generosity on the part of Fitz-Harding was gratefully rewarded, and was productive of the most beneficial results to the donor, and to the Abbey which he afterwards founded.

Advanced in years, and probably unable to take an active part in the Crusade, with which the popular attention was then occupied, Fitz-Harding determined to erect a church, "*in honorem Dei, et pro salute animæ suæ.*"

Having purchased from the Earl of Gloucester the manor of *Billeswick*, without the walls of the town of Bristol, he fixed upon a plot of ground which is reported to have covered the remains of Saint Jordan, one of the

disciples of Saint Augustine,³ and commenced, about the year 1142, the foundation of that house which his descendants protected with their powerful influence, enriched by their liberal donations, and honoured by making it their place of sepulture.

Barrett and other authors, without quoting any authority, place the date of the foundation in the year 1140 ; but Smyth⁴ says, “ Robert Fitz-Harding began the Abbey when King Henry the Second was only nine years old.” That prince was born in 1133 ; assuming, therefore, that Mr. Smyth’s sources of information were authentic, the correct date would be, as already stated, 1142.

The earliest writer who alludes to the establishment of the Abbey is the rhyming chronicler, Robert of Gloucester, in whose words,—

“ A bourgeois at Bristowe, *Robert Harding*,
 For gret tresour and richesse, so wel was wid the King,
 That he yef (gave) him & is eirs the noble baronie,
 That so riche is, of Berkele, wid al the seignorie.
 And th’ulke (that) Robert Harding arerde (built) suth ywis
 The Abbeye at Bristowe, that of Seint Austin is.”⁵

Robert Ricart, in a chronicle of Bristol, says, “ Now to speak of the foundation of th’ abbey of Seynt Austyn’s, of Bristowe, beginning first at Harding, son unto the King of Denmark, which dwelled in Bristowe in

³ Leland, speaking of the Monastery of Saint Augustine, says, “ Ibi que in magna area sacellum in quo sepultus est S. Jordanus, unus ex discipulis Augustini Anglorum Apostoli.” Itinerary, vol. v. fol. 64.—The ancient tradition is, that the Abbey was built on the spot where stood *Saint Augustine’s oak*. The Chapel of St. Jordan was at a distance from the Abbey, in the College Green ; and although its exact site cannot now be ascertained, it appears to have been standing so late as the year 1491-2 ; when the sacrist of the Abbey accounted for twenty-two pence received as oblations from the box of St. Clement, adjacent to the *Chapel of St. Jordan*, in the Green Place.—Rot. penes Decanum et Capit, Bristol.

⁴ Lives of the Berkeley Family, edited by Fosbroke, p. 71.

⁵ Robert of Gloucester’s Chronicle, ed. Hearneii, vol. ii. p. 479.—By the lines above quoted, it might be supposed, that the lordship of Berkeley was conferred on Robert Fitz-Harding previous to the commencement of Saint Augustine’s Abbey, whereas the grant was not made until ten years afterwards.

Baldewynne Street: and he had to his son the Lord Robert Hardyng, Lord of Berkeley, and *founder of the Abbey of Seynt Austyns.*"⁶

If the year 1142 be admitted as the date of the foundation of the Abbey, the works were far advanced in six years, for according to Leland, "A° 1148, 3. Idus Apr. die videlt Paschæ, fundatio Monaster. S. Augustini Bristoll, et congregatio fratrum ejusdem per Dñm Robertum filium Hardingi;"⁷ or, as he elsewhere expresses it, "Robert Harding (citizen of Bristol) Lord Berkeley, was first founder of the Abbey of Saint Augustine at Bristol, for Canons of the Augustine Order, A°. 1148."⁸

Leland, by the term "*fundatio*," cannot mean the commencement of the building, because in the very same sentence he speaks of the "*congregatio fratrum.*" We must therefore infer that in the year 1148 the monastic edifices, including the church, were far advanced, if not completed. This agrees with the statement of Abbot Newland, from whose Register we learn, that in the year last mentioned, the Abbey was consecrated and dedicated by the Bishops of Worcester, Exeter, Landaff, and St. Asaph. At, or about the same time, six Canons of the Monastery of Wigmore were inducted to the new Church; and Richard, one of the number, was appointed Abbot.⁹ It has been stated, that amongst other illustrious persons present at the consecration, was the young Prince, Henry;¹⁰ but this must be a mistake; for although it is well ascertained that he was receiving his education at Bristol whilst the buildings were in progress,¹¹ it is equally certain, that in the year 1148 he was with his uncle, Geoffry, in Anjou.¹²

Although this prince was not present at the consecration of the new

⁶ Ricart's MS. Kalendar, fol. 27, b.—"Robert fitz Harding was born in Bristol towards the end of William the Conqueror's reign, bred up in that Town with Harding, his father, to whose estate he succeeded, and removed from Baldwin Street to a great stone house which he built upon the Frome."—Smyth's Lives of the Berkeley Family, p. 23.

⁷ Itinerary, 2d edit. vol. vi. p. 49.

⁸ Collectanea, vol. i. p. 85.

⁹ Abbot Newland's Roll, preserved in Berkeley Castle.

¹⁰ Barrett's History of Bristol, p. 249.

¹¹ Chron. Gervasij in decem Scriptoribus, edit. per Twisden, col. 1358.

¹² Sandford's Genealogical History of the Kings of England, by Stebbing, p. 60.

Church, it is evident that he rendered assistance towards its erection; for Fitz-Harding, in the Charter of endowment, grants to the Canons of Saint Augustine's, "*quorum per auxilium Domini mei Regis Ecclesiam fundavi;*" and Henry himself, in a confirmatory Charter, previously to his accession to the throne, speaks of the Church of Saint Augustine, "*quam inicio juventutis mee beneficiis et protectione cepi juvare et fovere.*"¹³

When, after a protracted struggle with King Stephen, the crown of England was placed upon the head of the young Henry, that monarch in gratitude for the services rendered to himself and to his mother, the Empress Maud, by Fitz-Harding, conferred upon him the forfeited estates of Berkeley, whereby he was enabled to provide a more liberal endowment for the newly founded Abbey,¹⁴ in which, after an interval of a few years, he became a Canon, and there died.¹⁵

RICHARD, the first Abbot, watched over the interest of his house with such jealous care, that he has been accused of ingratitude towards his patron, the first Maurice, Lord Berkeley. That nobleman having occasion to widen the moat round his castle, of Berkeley, trespassed a few feet on the church-yard, which, by the grant of Robert Fitz-Harding, had been conferred on the Abbey of Saint Augustine. Indignant at this infringement of the ecclesiastical rights, the Abbot, in the language of Fuller, "so prosecuted him with church censures, that he made him in a manner cast the dirt of the ditch into his own face:" and not only compelled him to make a public confession of his fault, but to bestow on the Abbey a portion of land, "*pro emendatione culpæ suæ.*"¹⁶ After Abbot Richard's death, in 1186, the abbatial staff was conferred on

PHILIP, who increased the monastic revenues and obtained from the Earl of Moreton, afterwards King John, a confirmation of all the grants previously made to the Monastery, with many additional liberties and privileges.¹⁷ On his removal to the Abbey of Bellaland, or Byland, in the county of York, in 1196,

¹³ Dugdale's *Monasticon Anglicanum*, edit. 1661, vol. ii. p. 233.

¹⁴ *Ibid.*

¹⁵ Leland's *Itinerary*, 2d edit. vol. vi. p. 43.

¹⁶ Fuller's *Church Hist.* lib. vi. p. 327.

¹⁷ *Monasticon Anglicanum*, ut supra.

JOHN, was appointed to succeed him. This was probably the monk of Bristol, who according to Bale wrote a history of his own time. Chatterton seems to have adopted the idea, "that he was a learned man," and has appended his name to one of his own poems "on the mynster."¹⁸ Dying in 1215, he was succeeded by

JOHN, or JOSEPH, who died, according to some authors, six weeks, and according to others, thirty-one weeks, after his election; when

DAVID was appointed to the Abbatial Chair. Shortly after his election Swalo, the papal legate, held a council at Bristol, wherein he received, on behalf of King Henry the Third, the fealty of such prelates and nobles who were present, and pronounced sentence of excommunication against those who were opposed to him.¹⁹ This council was probably held within the walls of the Abbey; and there is little doubt that the conventual buildings afforded accommodation for many of the ecclesiastics who were assembled. In 1218,

¹⁸ This poem, doubtless by the young and not the old poet, is transcribed from Chatterton's Works, vol. ii. p. 115.

“ With daitive steppe Religyon dyghte in greie,
 Her face of doleful hue,
 Swyfte as a takel (arrow) thro'we bright heav'n tooke her waie,
 And ofte and ere anon dyd saie,
 Aie! me! what shall I doe;
 See Brystoe citie, whyche I nowe doe kenne,
 Arysynge to mie view,
 Thycke throng'd wythe soldyers and wythe traffyck-menne;
 Butte saynctes I seen few.
 Fytz-Hardyng rose!—he rose lyke bryghte sonne in the morne,—
 Faire dame adryne thein eyne,
 Let alle thie greefe bee myne,
 For I wylle rere thee uppe a Mynster hie;
 The toppe whereof shall reech ynto the skie;
 Ande wyll a Monke be shorne:—
 Thenne dyd the dame replie,—
 I shall ne be forelourne,
 Here wyll I take a cherysaunied reste,
 And spend mie daies upon Fytz-Hardynges breste.”

¹⁹ Wilkins' Concilia Magnæ Britannæ, vol. i. p. 547.

Abbot David was present at the dedication of the Cathedral Church of Worcester,²⁰ and in the following year, performed the funeral obsequies of Robert, Lord Berkeley, by whose munificence the possessions of the house had been much enlarged.²¹ Upon his resignation of office, in 1234,

WILLIAM DE BRADESTAN, the Prior of the house, and a native of Winterbourne, in Gloucestershire, succeeded. He received the benediction at Worcester, and according to the annals of that city, “compounded with the sacrist for his alb and cope, and gave to the convent 40s.”²² In 1234, the Mayor and Commonalty of Bristol purchased from the Convent, for nine marks of silver, sufficient land in Saint Augustine’s Marsh for making a new *quay*, or *trench*;²³ and in the following year, the Abbot and brethren commenced the *Church of Saint Augustine the Less*, for the accommodation of persons dwelling within the precinct of the Abbey, whose communication with the town was about to be interrupted by the new trench.²⁴ Two years afterwards, the Abbey was visited by Walter de Cantilupe, Bishop of Worcester, when, owing to the lax state of discipline amongst the members of the house, it was found necessary to remove the prior and some other officers. Abbot Bradestan also appears to have been remiss in the execution of his duty, for he tendered his resignation at the same time;²⁵ and

WILLIAM LONG, “the Chamberlain of Keynesham,” was appointed in his stead. He also received the benediction at Worcester, and made the customary donation to the convent of that city.²⁶ During his abbacy there arose a dispute between the Canons of St. Augustine’s and the brethren of Saint Mark’s Hospital, respecting the right of burial in College-Green, and other privileges, which the former claimed as exclusively their own. The Bishop of Worcester decided that the brethren should inter their dead there, on condition of keeping the ground level, “on account of the pleasantness of the place; that neither party should have common of pasture

²⁰ *Annales Wigorniae* in Wharton’s *Anglia Sacra*, vol. i. p. 484.

²¹ Dugdale’s *Baronage*, vol. i. p. 352.

²² Wharton’s *Anglia Sacra*, vol. i. p. 489.

²³ Barrett’s *History of Bristol*, p. 61, from original deed.

²⁴ Evans’s *Chronological Outline of the History of Bristol*, p. 59.

²⁵ Barrett’s *History of Bristol*, p. 261, ex Reg. Cantilupi Epis. Wigorn.

²⁶ *Annales Wigorniae* in Wharton’s *Anglia Sacra*, vol. i. p. 491.

there ; but that the Abbot might mow the same, and strew the grass in his churches of Saint Augustine the Greater and the Less."²⁷ Abbot Long died in 1264, and was succeeded by

RICHARD DE MALMESBURY, who presided over the Abbey about twelve years, and dying in 1276, was succeeded by

JOHN DE MARINA, under whose mis-government the house became so much disordered both in spiritual and temporal matters, that at the visitation of the Bishop of Worcester, in 1278, it is stated to have been "damnabiliter prolapsam." It was therefore ordained that for the future the Canons should not, "as bees, fly out of the choir as soon as service was ended, as vagrants and vagabonds, but devoutly wait as became holy and settled persons." The Abbot not being sufficiently learned to propound the word of God in common, other persons were appointed to perform his duties. Ordinances were made for the punishment of offenders, for the regulation of the refectory and infirmary, and the episcopal malediction was pronounced against such as should feign themselves sick, thereby "to live a dissolute life" and fraudulently to despise God's worship. No secular persons were to be permitted to enter the infirmary, except the physician and servants ; nor were the brethren, who were in good health, to congregate there "for the sake of drinking and surfeiting." The Canons were also commanded to refrain "from detraction and obscene speech ;" and to use only edifying language. The Abbot was admonished to reprove offenders in private, and not to allow his servants and clerks to dine in their own chambers, as they had previously been accustomed to do.

It was also provided that the Abbot should have only two receivers, to keep a distinct account of their receipts and disbursements, and should appoint one of the brethren to keep the garner, to superintend the delivery of the corn from the abbatial manors, and to see that those persons who had the custody of the same, and of the bread and beer, discharged their duties faithfully. The servants were all to be sworn to the strict fulfilment of their respective duties ; and their accounts were to be audited every year by four examiners appointed by the Convent.

²⁷ Barrett's History of Bristol, p. 346, from original deed.

The Abbot was recommended to dismiss useless retainers, and to keep “a moderate family, as his predecessor, William, had done:”—i. e. only two chaplains, and two or three esquires (scutiferos);—when he went on a journey, he was to provide every thing requisite in the Abbey during his absence; to abstain from giving “splendid entertainments” out of the house, as he had been previously accustomed to give; to dismiss the keeper of the granary, the seller of corn, and the porter; and to take precautions that nothing should be found amiss at the next visitation.²⁸

These salutary provisions of the Bishop of Worcester did not, however, produce the beneficial results required; for it appears that during the illness of the Abbot, two years afterwards, the Canons were living in open defiance of the rules of their house, and were consequently threatened with ecclesiastical censures.²⁹

On a subsequent visitation by the Bishop, in 1282, when he was lodged in the Abbey, all was found to be well, “*tam in capite quam in membris*,” except that the house was injured by the non-residence of the Abbot, and burthened with a debt of three hundred pounds, because Sir Bogo de Clare had that year disseised them of a church worth a hundred and fifty pounds yearly.³⁰

But whatever diminution of revenue the Convent might have sustained by Sir Bogo, the monks were amply compensated for their loss by the bequest of *Maurice, Lord Berkeley*, who in the same year was interred in their church.³¹ In 1283, King Edward, after his expedition into Wales, spent his Christmas at Bristol, and enriched its Abbey by gifts, and also induced his retainers to make presents.³² Abbot Marina died three years afterwards, and his successor,

HUGH DE DODINGTON, received the royal assent to his election about the commencement of the year 1287.³³ The events connected with the house during his abbacy and that of his successor,

JAMES BARRY, are equally devoid of interest. It is, however, related in

²⁸ Barrett's Hist. of Bristol, p. 261, 262, ex Reg. Giffard, Epis. Wigorn.

²⁹ Ibid. p. 263.

³⁰ Ibid.

³¹ Dugdale's Baronage, vol. i. p. 353.

³² MS. Kalendar, penes Mr. Alderman Haythorne.

³³ Rot. Pat. A°. 15 Edw. I.

the annals of Worcester, that in 1299, as the latter was going to his country house, at Almondsbury, he was beset by many known knights (*milites noti*), who robbed him, and murdered his steward, “*propter veritatem.*”³⁴ He died in 1306, and was succeeded by

EDMUND KNOWLE,³⁵ who is celebrated as having begun the re-building of his Church, of which more will be related hereafter. Ten years after his promotion to the Abbacy, he procured from the king, by the aid of the third Maurice, Lord Berkeley, a confirmation of all grants which had been previously made to his house :³⁶ but although successful in promoting the temporal interest of the Abbey, he was not equally fortunate in maintaining a due observance of the monastic rules amongst the brethren ; for at the time of the Bishop of Worcester's visitation, in 1320, many irregularities were noticed. The hounds, of which the Canons kept a great number, were ordered to be removed ; the almoner was displaced ; and inquiries were instituted into the characters of two of the members, one of whom was accused of incontinence, and the other of causing dissension in the house. Orders were also given for making better provision for the sick, for the regular celebration of mass, and for the distribution of certain monies. William Barry was at the same time absolved from a sentence of excommunication, which he had incurred by apostasy : his penance of drinking water only on Wednesdays was remitted, and he was allowed to drink beer and to eat pulse, but fish was forbidden.³⁷ When Maurice, Lord Berkeley took part in the rebellion against that imbecile monarch, Edward the Second, he intrusted to Abbot Knowle, his evidences, and much personal property. Amongst the latter were “two coffers of ivory, plated with silver, gilt with gold ; eighteen garnish of silver vessels, a viol of pretious oyl, a piece of the wood of the holy cross, divers pearls, emeraudes, rubyes and sapphires, a paire of *pater nosters* of great pearl, two crosses of gold, one book of the Law, called Breton, the Legend of Saints, and divers others of great

³⁴ Wharton's *Anglia Sacra*, vol. i. p. 524.

³⁵ Rot. Pat. 35 Edw. I.

³⁶ *Monasticon Anglicanum*, ed. 1661, vol. ii. p. 233.

³⁷ Barrett's *Hist. of Bristol*, p. 263, ex Reg. Cobham Epis. Wigorn.

value.”³⁸ This Abbot has been reproached with disloyalty, for having refused to receive the corpse of his murdered sovereign, for interment: but it is probable that such refusal was made by the advice, or rather by the command, of his patron, the second Thomas, Lord Berkeley; who is said to have given to the Canons of Saint Augustine’s, plate, copes, and other ornaments, to the value of thirty-two pounds, three shillings, and four pence.³⁹ Knowle, one of the most meritorious Abbots that ever presided over the Abbey of Saint Augustine, died in June, 1332; and in July, the same year, the episcopal benediction was conferred on

JOHN SNOW,⁴⁰ who was the first and only Abbot of this Monastery that ever attended Parliament. In the year after his promotion to the abbatial dignity, he granted permission to the fraternity of the Kalendaries to rebuild, and enlarge their house towards Corn Street;⁴¹ and there is reason to believe that he promoted the new works of the Abbey which had been commenced by his predecessor. His death occurred in July, 1341;⁴² and his successor,

RALPH ASSHE, was confirmed in the following month.⁴³ His attendance in Parliament being inconvenient to himself, and burthensome to the revenues of the Abbey, he petitioned for, and obtained exemption, “because he held not by barony, nor was his Abbey of royal foundation.”⁴⁴ During his abbacy, Bristol was visited by a plague, which so depopulated the town that the grass grew in the streets, and the members of the monastic establishment were so reduced in number that very few survived, who, according to the canonical laws, were old enough to officiate as priests.⁴⁵ Dying in 1352,

³⁸ Smyth’s Lives of the Berkeley Family, by Fosbroke, p. 117.

³⁹ Dugdale’s Baronage, vol. i. p. 354, from Abb. Newland’s Roll.—A particular account of the murder of Edward the Second, his interment, and splendid monument, with a beautifully engraved view of the latter, are given in the Author’s “*History and Antiquities of Gloucester Cathedral.*”

⁴⁰ Willis’s Mitred Abbeys, vol. i. p. 228, ex Regist. Cobham Epis. Wigorn.

⁴¹ Evans’s Chronological Outline of the Hist. of Bristol, p. 84.

⁴² It is a singular fact that, with the exception of Fitz-Harding, the founder, Eva his wife, and Robert, Lord Berkeley, Abbot Snow was the only person annually commemorated as a benefactor to the Abbey.

⁴³ Willis’s Mitred Abbeys, vol. i. p. 228, ex Coll. Cl. Whartoni.

⁴⁴ Rot. Pat. 15 Edw. III. p. 1, m. 13. ⁴⁵ Docum. in the Lib. of Phil. and Lit. Soc. Bristol.

a dispute arose respecting the election of the succeeding Abbot; and it was not until the following year, that

WILLIAM COKE, the sub-prior of the house, "a religious man, professing the rule of Saint Augustine and the order of Canons Regular, instituted in the said Monastery, honest, of a lawful age, above thirty, in the order of priesthood, and born in lawful wedlock, was declared duly elected."⁴⁶ In 1361, owing to the turbulent state of Ireland, the king summoned all persons who held lands in that island to appear before him in council; and although the Convent of Saint Augustine had no possessions there, a writ of summons was directed to its Abbot, who was commanded to equip his retainers for a foreign expedition.⁴⁷ Two years afterwards, he obtained from Pope Urban, on account of the plague which had occurred in the time of his predecessor, authority to permit the Canons of Saint Augustine's Abbey, *pro tempore*, to be ordained priests at the age of twenty-two.⁴⁸ In 1363, he resigned in favour of

HENRY SHELLINGFORD, or BLEBERY, whose conduct differed so much from that of the preceding Abbot, that in 1371, the king found it necessary to issue a mandate to the Bishop of Worcester, commanding him to visit the Monastery of St. Augustine in Bristol, because Henry, the Abbot of the same, had, by incurring excessive expenses, so wasted the revenues, that divine service was almost at an end, alms giving had ceased, and that unless timely precautions were taken, the Canons would be all dispersed.⁴⁹ In consequence of this letter, the Bishop visited the Abbey; and after his decease, in 1374, the Prior of Worcester issued various ordinances for its government. It was provided, amongst other things, that alms should be given according to the possessions of the house; that relief should be afforded to the sick members, and that they should have better food than the rest; that seven Canons, deputed by the Abbot, should have the custody of the conventual seal: provision was also made for the support of

⁴⁶ Barrett's History of Bristol, p. 259, from Reg. Wigorn. Lynn. fol. 48.

⁴⁷ Prynne, on the 4th Institute, p. 297.

⁴⁸ Document in the Vatican, copies of which were obtained and presented by B. H. Bright, Esq. to the Philosophical and Literary Society of Bristol.

⁴⁹ Barrett's History of Bristol, p. 263, from Reg. Wigorn. Lynn. fol. 48.

the secular clerks of *Saint Mary's Chapel*; ⁵⁰ the sacrist was to provide, at his own expense, wax lights for the said chapel and church; and the chamberlain was to make a like provision for the dormitory. Five Canons were to be elected to give advice to the Abbot in all matters relative to the temporal government of the house; and under them, collectors and receivers were to be appointed. Provision, at the same time, was made for the regulation of the Infirmary and the Refectory: in the former, the bedding was to be repaired and properly kept; in the latter, the bread and beer were to be better made, and a more sufficient quantity allowed; two kinds of flesh and fish were to be provided; and on Sundays the Canons were to be served with fresh fish.⁵¹

JOHN CERNEY was appointed Abbot in 1388, and five years afterwards, he was succeeded by

JOHN DAUBENEY, who appears to have conducted the affairs of the house with order and skill; for during the thirty-five years he presided over it, no complaint of mis-management was made. His successor,

WALTER NEWBURY, was not equally fortunate; for the refractory Canons expelled him from his office, and appointed in his stead

THOMAS SUTTON, one of their own body, who officiated as Abbot upwards of five years: but having wasted the revenues, and incurred the displeasure of the members, he was, in turn, dispossessed of his undeserved dignity, and Newbury resumed his official duties.

By the deed of restitution it appears that, when deprived of the abbacy, Newbury had presided over the affairs of the house with credit to himself and with advantage to the members, upwards of twenty-five years; and that after his expulsion he had languished long in captivity, and only gained his liberty and re-instatement to his former dignity through the interposition of the Archbishop of Canterbury. His enemy and rival, Sutton, appealed to the Pope, but without effect; for in 1463 the Archbishop's sentence was confirmed; high eulogiums were passed upon Abbot Newbury's character and conduct, and ecclesiastical censures were denounced against those who

⁵⁰ Rot. penes Decanum et Capit. Bristol.

⁵¹ Barrett's History of Bristol, 265; from Reg. Wigorn. sed vacante fol. 197.

should molest him.⁵² Newbury was a great benefactor to the Abbey: and, amongst other improvements, built the manor-houses of Fifhead, in Dorsetshire, and of Almondsbury, and Ashelworth, in Gloucestershire. Dying in 1473, at which time the Convent was indebted to him one hundred and forty-nine pounds, five shillings, and ten pence, he was succeeded by

WILLIAM HUNT,⁵³ under whose superintendence the Abbey Church underwent considerable repairs, and to whose liberality the Monastery was indebted for certain silver and gilt vessels, and for jewels of value.⁵⁴ In 1474, Bristol was visited by King Edward the Fourth, who was lodged in the Abbey, and, whilst dwelling there, “got much money by way of *benevolence* of the townsmen and dwellers neere to it, to helpe him in his warrs which he had in hand.”⁵⁵ Hunt died in March, 1481, and in the following month

JOHN NEWLAND, or NAIL-HEART,⁵⁶ a native of Newland, in the Forest of Dean, was elected Abbot. He is said to have been a man of abilities, and was several times employed by King Henry the Seventh in foreign embassies.⁵⁷ In beautifying and repairing the Abbey Church he expended much money,⁵⁸ and rendered great assistance towards rebuilding the Church of Saint Augustine the Less.⁵⁹ During his abbacy he compiled a register of the most remarkable events relative to the Abbey, and to the family of its founder, from the reign of King Henry the Second, to the seventh year of

⁵² Docum. in the Lib. of Phil. and Lit. Soc. Bristol.

⁵³ Barrett's Hist. of Bristol, p. 268, from Reg. Wigorn.

⁵⁴ Ibid. p. 265.

⁵⁵ MS. Kalendar, penes Mr. Alderman Haythorne.—King Edward having called before him, amongst others, an old rich widow, merrily asked what she would willingly give him towards his great charges? “By my troth (quoth she) for thy lovely countenance, thou shalt have even twenty pounds.” The king, not expecting half that sum, thanked her, and lovingly kissed her; which so wrought with the old widow, that she presently swore he should have twenty pounds more, and paid it willingly.—Sir Richard Baker's Chronicle.

⁵⁶ The latter appellation has probably been attributed to this Abbot from the circumstance of his having assumed for his device, a *Heart* pierced with *Nails*, in like manner as Abbot Burton adopted a *Burr* and a *Ton*, as a sort of rebus on his name. It was then fashionable to have punning armorial bearings; as Bolton, Islip, and many others.

⁵⁷ Willis's Mitred Abbeys, vol. i. p. 128.

⁵⁸ Wood's Fasti Oxonienses, edit. 1815, vol. i. p. 10.—In the year 1481 the Abbey owed him £242. 19s. 8½*d.*; but how that sum had been expended we are uninformed.—Rot. penes Decanum et Capit. Bristol.

⁵⁹ Evans' Chronological Outline of the History of Bristol, p. 115.

King Henry the Seventh. This is now preserved in Berkeley Castle, and has been frequently alluded to, in the preceding pages.

In 1486, Bristol was visited by King Henry the Seventh, who, according to some authorities, “lodged at Saint Augustine’s Abbey:” but, as stated by others, “held his court in the Great House, on Saint Augustine’s Back.” He certainly went to the Abbey on his first arrival, as is evident by the following extract from a manuscript in the Cottonian Library:—“And then the King proceded towarde the Abbey of Seint Austeyns, and by the way, ther was a baker’s wiff cast oute of a wyndow a great quantite of whete, crying, ‘Welcome, and good look;’ &c. Within Seint Austein’s Chirche th’ Abbot and his Convent receyved the King with Procession, as accustomed. And on the morne when the King had dynede, he roode on Pilgremage to Seint Annes in the Wodde. And on the Thursday nexte folowing, whiche was Corpus Christi day, the King went in procession aboute the great Grene, ther callede *the Sanctuary*, whither came al the processions of the Towne also; and the Bishop of Worcestre prechide in the pulpit⁶⁰ in the midds of the forsaide Grene, in a great audience of the Meyre, and the substance of all the Burgesse of the Towne, and their wiffs, with much other people of the countrey.”⁶¹

A roll, or series of accounts of the monastic officers of Saint Augustine’s Abbey, commencing in 1491, and ending in 1492, is still extant amongst the archives of the Dean and Chapter of Bristol. From these we obtain many interesting particulars relative to the affairs of the house, some of them equally applicable to the government of preceding Abbots as to that of Newland. The monastic establishment, exclusive of servants, and of the Abbot, who was also the Treasurer and Cellarer, consisted then of seventeen persons; namely, John Martyn, the Prior, who was also “Collector Denariorum Gratia, Sacrista, et Magister Novi Operis;” Thomas Greene, “Sub-prior” and “Camerarius;” Henry Griffiths, who died during the year, “Canonicus et Presbyter;” Henry Brugges, “Collector Redituum Villæ Bristollia, ” and also “Collector reditus Anniversarii et Elcmosynarius,

⁶⁰ Probably a stone cross or pulpit, similar to that at Hereford.

⁶¹ Leland’s Collectanea, vol. iv. p. 201.

Canonicus et Presbyter ;” John Dinham, Thomas Clerke, “ Refectorarius ;” William Hobbes, “ Custos Infirmarii ;” William Crekelade, “ Custodiens Officium Præcentoris ;” and Robert Elyot, “ Coquinarius et Hostillarius.” The five last are all described as “ Canonici et Presbyteri ;” the remaining eight were “ Novitiati.”

The total amount of the monastic revenues at that time was 747*l.* 2*s.* 1*d.* the outgoings 79*l.* 16*s.* 8*d.*, leaving a clear balance of 667*l.* 5*s.* 5*d.* The annual expenditure of the Convent was then 488*l.* 10*s.* 4½*d.* ; the Canons were thus enabled to save, for occasional expenses, 178*l.* 15*s.* 0½*d.* yearly.

Henry Brugges, the *Collector of the rents* in the town of Bristol, accounted for 33*s.* which had been expended in bread and wine for the use of the Abbot and Canons, on the anniversary of Robert Harding, including a distribution made to the poor, at that time ; and 23*s.* for similar expenses incurred on the anniversary of Robert, Lord of Berkeley. He also charges in his account, 7*l.* 18*s.* 8*d.* for bread, ale, flesh, and other victuals for the diet of William Clerk, singing-man, Richard Hawkyns, under singing-man, three boys belonging to the Chapel of the blessed Virgin-Mary, and one alms-man, supported at their table by the charity of the Abbot and Convent. Abbot Newland, as *Cellarer* of the Abbey, acknowledged to have received for four hundred and sixty quarters of malt, the property of the Convent, 96*l.* 15*s.* Amongst his disbursements, were payments for the carriage of grain from Clevedon (Clifton) by the Severn, to Saint Augustine's Back, from Tickenham to the abbatial granary, and of faggots from Leigh-wood to the malt-house. To the maltster of the Convent he paid 40*s.*, and to his assistant, at 10*d.* per week, 3*s.* 4*d.*

The total sum expended by Robert Elyot, the *Purveyor of the kitchen*, for beef, veal, pork, salt and fresh fish, and for other provisions, was 62*l.* 19*s.* 6½*d.* A second account of the *Collector of the rents* enumerates payments made for the purchase of red wine for the Abbot and seventeen Canons (all named) for twenty-nine principal and double festivals ; (specified) one pottle for the Abbot, and one quartern for each Canon ;—for similar wine bought for the use of the Abbot and his Convent, on the eve of the Nativity and Easter : two flagons for each, “ according to laudable and antient custom.” The

same officer states, that by reason of the introduction of the *new* Festival of the Visitation of the Virgin Mary, it had been agreed by the Abbot and Convent that each Canon should receive yearly, for the celebration of the same, one pottle of wine, worth 4*d.* He also charges 16*s.* for one thousand and seventeen herrings, distributed to the poor on the anniversaries of Robert Harding, the founder, and of the Lady Eva, his wife, and at other seasons;⁶²—to John Griffith, Vicar of the Church of Saint Augustine the Less, for his diet for half a year, 13*s.* 4*d.*; and a similar sum to the same person for teaching the junior Canons and other boys “in the Grammar School within the Abbey.”⁶³

From the *Vestiary's* account it appears to have been customary for the Abbot and Convent to receive money instead of clothes. The receipts of the *Sacrist* shew, that they derived profits from persons making ropes “in the sanctuary, called the Green Place;”⁶⁴ from the oblations made at the pyxes before certain images in Saint Augustine's Abbey;⁶⁵ and from

⁶² It is worthy of notice that in the original the word *Filius* is omitted in the name of Robert Hardyng, and that Eva his wife is called *Domina*. Query, Was she so styled as being of higher rank than her husband? The term “*Domina*,” the lady, was not in former times so limited as it now is.

⁶³ In this and most other monastic institutions, the *Novices*, here called also *junior canons*, were admitted at an early age; and it appears from an entry in a subsequent roll, that one of them was usually assisted, if not wholly supported at Oxford, at the cost of the Abbey, no doubt for the subsequent part of his education. This was adopted in imitation of the ancient monasteries in England and elsewhere, which in those times were intended to be, and in fact were almost the only places for superior education.

⁶⁴ The space now called the *College Green* is in all ancient documents termed the *viridis placea*, and was formerly a little more extensive on the western side than at present. A rope walk on it extended from east to west, and on the ground where seven houses now stand between the Cathedral and St. Augustine's Church-yard, was an enclosure called the *Masonry*, for which the sacrist received the rent. This *Masonry* (which will be again alluded to in a subsequent page) was afterwards leased for dwellings, which, about a century ago, were replaced by the present houses, those nearest to the Cathedral being removed as a nuisance, and the space whereon they stood being converted into an avenue, leading into a new street called Trinity Street, built on the ancient garden of the Convent.

⁶⁵ The words of the roll are,—“Et de 8*s.* 4*d.* receptis de oblationibus de pyxidibus coram diversis imaginibus infra ecclesiam Monasterii S^{ci} Augustini, videlicet, Sancti Augustini juxta secundum altare 8*d.*;—Beatæ Mariæ juxta ostium boriale, 4*d.*;—Sanctæ Crucis, 7*s.* 4*d.*;—

persons taking refuge in the sanctuary.⁶⁶ From Abbot Newland's account, as *Treasurer*, we learn that the retaining fees of counsel, and other law expenses, amounted to 40*l.*; and that nearly 3*l.* had been given in the course of the year, to gentlemen, and to the minstrels of the "Kings and Lords," who had visited the Abbey. Who these royal and noble visitors were, we are uninformed.

In 1493, the Bishop of Worcester visited Bristol, and resided at the Gaunt's Hospital instead of the Abbey, as had been previously customary. From this circumstance, and there being no accounts extant excepting for the preceding year, which were probably made up at this visitation, it may be inferred that irregularities then prevailed, as on former occasions. Amongst other regulations, the Bishop then directed the sequestration of the revenues which the Canons derived from the Church of All Saints, in consequence of neglecting to keep the chancel of that church in repair.⁶⁷ About the same time a dispute arose between the Convent and the Mayor and Council of Bristol; the former alledging that the civic officers had infringed the

Apolloniæ, nil;—Antonii, nil;—Sancti Erasmi, nil. Et de 22*d.* receptis de hujusmodi oblationibus provenientibus de pyxide S^ci Clementis juxta Capellam S^ci Jordani in viridi placea ibidem." These sums serve to demonstrate the various degrees of estimation in which the respective saints and their altars were held.

⁶⁶ During the year 1491–2, twelve persons claimed sanctuary, of whom each paid four pence for the insertion of his name in the sacrist's book.—William of Worcester describes the extent of the sanctuary with sufficient accuracy, and it evidently included nearly the whole of the present College Green. Saint Jordan's Chapel, and Saint Clement's Shrine, must have been within the sanctuary, and detached from the church, because the oblations (as in the preceding note) are separately accounted for.

⁶⁷ Document penes Mr. William Tyson.—A MS. in the possession of the same gentleman contains the following passage, relative to the transaction:—"Md. y^e. x day of April anno dñi 1494 mast^r John Hawley, Thom̄s Snygge, & John Baten for y^e substans of y^e pysche hath receuyd of John Thomas Vycar of *Allhalon* for y^e pencyon of xls concernyng vnto my lord y^e Abbott of Seynt Austyn & h^s. Cōvent y^t. was seqwestred yn yeyr honds by my lord Morton Bysschopp of Worcester yn y^e. house of y^e. Gaunts yn the tyme of l^s. Vysytacyon y^t. ys to sey y^e. xvi day of the moneth of July anno dñi 1493^o y^t. is to sey a pares pece pcell gulte weyeng xiiij unces y^e. whyche was payeabyll at y^e fest of Seynt Androwe last past y^t ys to sey y^e last day of Nov^ebr."—In another passage it is stated, that, in 1518, "mi lord the Abbott of Seynt Austens at hys own cost and charge did repaire the roffe of the Cheancell and the gutters of the same church as well in tiling as in sowdring."

sanctuary of the Abbey; had prevented the burgesses from selling provisions to the Canons; from grinding corn at their mill, called Trin-Mill (a source of great profit to the Convent); had impeded the course of justice on behalf of the Abbot, and had neglected to repair the banks of the Frome, adjoining to the abbatial lands.⁶⁸ The affair was however compromised in 1496, by the Lord Chief Justice, and the Lord Chancellor.

Newland acquired such popularity by strict attendance to religious duties, and by charitable deeds, that after his death, in 1515, he was styled the *Good Abbot*. His successor was

ROBERT ELYOT, whose name is omitted in Willis's list. He is also said to have contributed towards the erection of the Church of Saint Augustine the Less; and as his arms appear upon the Abbey gate-house, it is probable that the upper part of it was built by him, or during his abbacy. In 1523, Maurice, Lord Berkeley, the sixth of his name, died at Calais, and by his Will bequeathed to this Monastery, "his best pair of vestments with all his furniture, and xx li. in money, one gilt cross with all the relics enclosed therein, all his best gilt cosets, one pair of white vestments with all their furniture, and his best pair of black vestments, with his best missal, and a good chalice."⁶⁹ Abbot Elyot died in 1526, and was succeeded by

JOHN SOMERSET. During his Abbaey, according to one of the annalists of Bristol (although the passage appears to bear reference to the government of Abbot Newland), the dissensions which had previously occurred between the Canons of Saint Augustine's and the towns-people of Bristol were again renewed. It appears that two choristers of the Abbey having refused to pay the "king's silver," distresses were levied upon them by the collectors, who took from the one "a pottinger," and from the other a "brasse panne or ketell." The Abbot, espousing the cause of his dependants, arrested the municipal officers who exercised their functions within his jurisdiction: the Mayor and Commonalty retaliated, and imprisoned the retainers of the Convent. The Abbot "with a ryotous company" then attempted to force the prison wherein his men were confined; but was

⁶⁸ Barrett's Hist. of Bristol, p. 69, from the Great White Book in Dom. Concil. asservat.

⁶⁹ Barrett's History of Bristol, p. 256, from the original Will.

repulsed. After upwards of one thousand pounds had been expended in legal proceedings, the dispute was referred to arbitrators; who decided that the choristers should pay their taxes, that each party should release their prisoners, that the Mayor and Council should attend divine service in the College as usual, and that the Abbot and his successors, "in token of submission for their contempt," should thenceforth, upon every Easter Day in the afternoon, and Easter Monday in the forenoon, meet, or wait for them at the door of the Grammar School at Froom Gate, and accompany them to the College.⁷⁰ Abbot Somerset died in 1533; when

WILLIAM BURTON was elected. Archbishop Cranmer visited Bristol in the same year, and "tarried there nineteen daies, reforming of many thinges that were amisse, and preached at St. Augustine's Abbey, and other places."⁷¹ This visit was in consequence of Latimer's preaching, which was most vehemently opposed by the Secretary, Cromwell, and of course by the monastic establishments. Abbot Burton was therefore deputed, in conjunction with other commissioners, to inquire into and report upon the influence which the discourses of that divine had upon the minds of the inhabitants of Bristol.⁷² But notwithstanding the opposition made by him to the reformed doctrines, he was, with seventeen other members of this house, compelled to subscribe to the king's supremacy. There are, as we shall have occasion to notice, parts of the interior of the present Cathedral that were built by this Abbot. After his death, in 1537,

MORGAN GUILLIAM AP GUILLIAM was appointed, who, being charged with incontinence and other crimes,⁷³ was two years afterwards compelled to surrender the Abbey to the king; when the annual revenues amounted to 767*l.* 15*s.* 3*d.* according to Speed; or, as stated by Dugdale, 670*l.* 13*s.* 11*d.* The former gives the total revenue, the latter deducts the reprises, or outgoings.⁷⁴ Abbot Guilliam was allowed a pension of eighty pounds, and other pensions were allotted to the Prior, and to ten of the Canons.

⁷⁰ MS. Kalendar, penes Mr. Wm. Tyson.

⁷¹ Bristol Memorialist, p. 40.

⁷² Cott. MS. Brit. Mus. E. iv. n. 38.

⁷³ Fuller's Church History, lib. vi. p. 328.

⁷⁴ Vide antea, p. 18.

CHAP. II.

HISTORICAL NOTICES OF THE ESTABLISHMENT OF THE SEE OF BRISTOL ;—
ITS EXTENT, JURISDICTION, ETC.;—WITH BIOGRAPHICAL MEMOIRS OF
THE BISHOPS.

WHEN King Henry the Eighth, to appease the clamours which had been raised against the dissolution of religious houses, and to shew that he sought rather to forward the grand work of the Reformation and to simplify public worship, than to replenish his own coffers, determined to endow, out of the immense revenues of the dissolved Monasteries, six new Cathedrals, Bristol being an ancient town, with a large population, was deemed a fit place to be the seat of one of these bishopricks. The Conventual Church of Saint Augustine's Abbey, with its appendant buildings, was consequently appropriated to the use of the new establishment; and having been re-dedicated to the *Holy Trinity*, was converted into a Cathedral.

The preamble to the Foundation Charter, dated the 4th of June, 1542, is similar to that already alluded to in the author's recent volume on Gloucester Cathedral. By this, it was ordained that the new establishment should consist of one Dean, six Canons, six minor Canons, one of whom was to be the Sacrist, one Deacon, six Lay-Clerks, one Master of the Choristers, two Masters of the Grammar School, four Almsmen, one Sub-sacrist (or Sexton), one Porter and Verger, one Butler, and two Cooks. The places of the three latter have long since been suppressed.

The Diocess of Bristol was chiefly taken out of that of Salisbury, by the annexation of the county and archdeaconry of Dorset; partly out of that of Worcester, by separating several parishes in Gloucestershire, some of which were within the city of Bristol; and three other churches, or chapels, also in Bristol, which belonged to the diocess of Bath and Wells. The first Bishop preferred to this new See was

PAUL BUSH, a native of Somersetshire. He became a member of the University of Oxford about the year 1513, and five years afterwards, being

then esteemed a man of learning, obtained the degree of Bachelor of Arts. He subsequently entered the Friary of the *Bon-hommes*, now Wadham College, in Oxford;¹ where, being alike distinguished for his theological knowledge and his medical skill, he was appointed provincial of his order in the Priory of Edington, in Wiltshire.² Whilst in that house he wrote "a lytell boke, contaynyng," as stated in the title-page, "certayne gostly medycynes necessary to be used among wel-disposed people to eschewe and to avoyde the comen plage of pestilens."³ In this treatise he is styled "syr Paule Bushe, preste and bone-home in the good house of Edyngdon." He has been described as "a wise and grave man, well versed both in divinity and physic, and not only a good orator, but an excellent poet."⁴ These qualifications, together with his ready compliance to surrender his Monastery, are supposed to have ingratiated him with Henry the Eighth, who appointed him his Chaplain, a Canon residentiary of Salisbury, and Bishop of Bristol. He had restitution of the temporalities by the title of "capellanus regis, et S. Theologiæ bacalaureus," on the 16th of June, 1542,⁵ and was consecrated in the parish church of Hampton, in the county of Middlesex, on the 25th of the same month.⁶ Bale and Pits erroneously ascribe his preferment to King Edward the Sixth; the latter adds that the chief reason of his being made a bishop was the scarcity of learned men amongst the reformers, and that he was therefore chosen although of an adverse creed.⁷ By marrying, he incurred the displeasure of Queen Mary, and to avoid being expelled, resigned his bishoprick: but he does not appear to have been deprived of it, as some authors have stated. He subsequently retired to Winterbourne, near Bristol, where he died. He wrote and published some trivial works; one of which, dedicated to the Princess Mary, is intituled

¹ Wood's *Athenæ Oxonienses*, by Bliss, vol. i. col. 270.

² Rymer's *Fœdera*, vol. xiv. p. 638. *Beauties of Wiltshire*, vol. iii.

³ This little "boke" consists of prayers, or conjurations against the plague; and at the end are some stanzas addressed to the reader.

⁴ Cole's MSS. in the British Museum, vol. x. p. 76.

⁵ Rot. Pat. 34 Hen. VIII. p. 2.

⁶ Strype's *Memoirs of Archbishop Cranmer*, lib i. c. 24.

⁷ Jo. Pitseus in libro *De illustribus Angliæ Scriptoribus*, æt. 16, No. 997.

“ A lytell treatyse in Englysshe, called the extirpacion of ignorancy ; and it treateth and speketh of the ignorance of people, shewyng them howe they are bounde to feare God, and to honour their prince.”⁸ There is a monument in the north aile of the church, with the statue of an emaciated figure, said to be raised over the grave of this Bishop.

JOHN HOLYMAN, the succeeding Prelate, was born at Caddington, in Bedfordshire, and after receiving his education at Winchester School, became a Fellow of New College, Oxford, in 1512. There he took a degree in the Canon Law, and subsequently proceeded A.M and B.D. He afterwards assumed the cowl in the Abbey of Saint Mary, at Reading.⁹ Acquiring great reputation for learning and sanctity, he wrote to the University of Oxford, in 1530, praying to be excused from preaching in the city, for the degree of D.D., being desirous rather to address the inhabitants of London, to convert them from Lutheranism.¹⁰ When the subject of the king’s divorce was discussed by the churchmen, most of whom were in favour of the measure, Holyman not only preached against it, but in a tract, entitled “ Defensio Matrimonii Reginæ Catharinæ cum rege Henrico Octavo,” strongly urged the validity of the marriage, and the illegality of a separation.¹¹ This conduct was a barrier to ecclesiastical preferment; and we find that he settled at his rectory of Hanborough, near Woodstock. When the Princess Mary ascended the throne, Holyman was once more called into active life: his former opposition to the advocates of the reformed doctrines was remembered, and the See of Bristol, then vacated by Paul Bush, was conferred upon him.¹² Although a zealous Catholic, he appears to have fulfilled the duties of his station with credit to himself and with benefit to his diocesans. “ He did not,” says Fuller, “ for ought I can finde, prophane himself with any barbarous cruelty: but Mr. Dalby, his Chancellour, (as an active lieutenant to a dull captain,) sent three, namely, Richard Sharpe, Thomas Benton, and Thomas Hale, to the stake at Bristol

⁸ Wood’s *Athenæ Oxonienses* by Bliss, vol. i. col. 271.

⁹ *Ibid.* col. 275.

¹⁰ Gutch’s *History and Antiquities of the University of Oxford*, vol. ii. p. 32.

¹¹ *Ibid.* p. 45, and *Athen. Oxon. ut supra.*

¹² *Rot. Pat. A^o. I. and II. Phil. and Mary.*

for testimony of the truth."¹³ After his death, in 1558, the See remained vacant three years, when it was granted to

RICHARD CHEYNEY, in commendam with that of Gloucester.¹⁴ His history shews how little the biography of the times is to be depended upon. Camden says "he was very much addicted to Luther;"¹⁵ Godwin and Richardson state that "he was perhaps more addicted to Luther than was meet;"¹⁶ whilst others assert that he was once excommunicated for popery, and that he and all his servants were papists. It is even stated that he was accused of speaking irreverently of Calvin and Luther on account of their notions of free will, &c.; and that Calhill, Archdeacon of Colchester, was consequently deputed to preach two sermons in confutation of his opinions, in the Cathedral of Bristol.¹⁷ Fuller thinks that he was a sincere Protestant.¹⁸ Cheyney died in 1579. From 1581 to 1589 the See of Bristol was held in commendam by JOHN BULLINGHAM, Bishop of Gloucester.¹⁹ In the year last mentioned it was however thought fit to appoint a separate Bishop, and

RICHARD FLETCHER was installed. He was born at Cranbrook in Kent, of which place his father was vicar, became in early life a Fellow of Corpus Christi College, Cambridge, and subsequently rector of Alderkirke, in Lincolnshire.²⁰ In 1572, being then M.A., he was collated to the prebend of Islington,²¹ and twelve years afterwards became Dean of Peterborough, in which capacity he attended upon Mary, Queen of Scots, at her execution at Fotheringhay, in 1586; and on that occasion, contrary to the dictates of humanity and of true religion, he disturbed the last moments of the unfortunate princess with unavailing entreaties to change her faith.²² It

¹³ Church History, lib. viii. p. 17.

¹⁴ See Britton's Hist. of Gloucester Cath. p. 35.

¹⁵ Life and Reign of Queen Elizabeth, sub anno 1559.

¹⁶ De Præsulibus, p. 564.

¹⁷ Strype's Annals, vol. i. p. 559. 564.

¹⁸ Church History, lib. ix. p. 111.

¹⁹ Britton's Hist. Glouc. Cath. p. 35.

²⁰ Cole's MSS. Brit. Mus. vol. xxvii. fol. 22, b.

²¹ Dugdale's History of St. Paul's, Ellis's edit. p. 257.

²² The following account of that circumstance is taken from the Lansdowne MSS. No. 51, art. 46.—Her Majesty's Commission having been read, "one Doctor Fletcher, dean of Peterborowe, standing directly before the Queen of Scots, without the rayle, bending his body with great reverence, began to utter this exhortation;—'Madame the Q. most excellent Mat^{ie} &c.' and

was probably in consideration of this and similar services, that he was in 1589 promoted to the Bishoprick of Bristol,²³ and in the same year made almoner to Queen Elizabeth.²⁴ According to Sir John Harington, Fletcher accepted this See on condition of leasing out its estates to courtiers,²⁵ and did it so effectually that, after his translation to Worcester in 1593, the See remained vacant for ten years. “He was,” adds Sir John, “a well spoken man, and one that the Queene gave good countenance to, and discovered her favour to him, even in her reprehensions, for she found fault with him once for cutting his beard too short: whereas good lady (if she had known it) she would have found fault with him for cutting his bishoprick so short. He could preach well, and would speak boldly, and yet keepe decorum. He knew what would please the Queene, and would adventure on that, though it offended others.”²⁶ From Worcester he was removed to London, where he offended the queen by his marriage with Lady Baker, his second wife: but her majesty was afterwards reconciled and even visited him at his house at Chelsea, where, amongst other prepa-

iterating theis wordes three or foure tymes, she told him, ‘Mr. Dean, I am settled in the auncient Catholique Romaine religion, and mynd to spend my bloode in defence of it.’ Then Mr. Dean said, ‘Madame, chaung your opinion and repent you of your former wickednes, and settle your faith onely in Jesus Christ, by him to be saved.’ Then she aunswered agayne and agayne, ‘Mr. Deane, trouble not yourselfe any more, for I am settled and resolved in this my religion, and am purposed therein to die.’ After further conversation from the Lords in attendance, the Dean uttered a prayer, in which the Queen refused to join, and after the final completion of the melancholy scene, said aloud, ‘So perish all the Queene’s Enemyes.’”

²³ Willis’s Cathedrals, vol. i. p. 779.

²⁴ Lodge’s Illustrations of Brit. Hist. vol. ii. p. 382.

²⁵ *Nugæ Antiquæ*, ed. by Park, 2 vols. 8vo. 1804, vol. ii. p. 42.

²⁶ As an instance of this it is stated, that two very young privy counsellors having been sworn within one year, Fletcher could not refrain from quoting, in a sermon preached before the queen, a passage from Seneca against “juvenile consilium, privatum commodum, investum odium,” which has been thus translated:—

“That we may truly say, these spoyl’d the state,
Young councill, privat gaine, and partial hate.”

Her majesty, we are informed, was not offended at the freedom he had taken; and when reproved by the friends of the young counsellors, “he told the friends of either of them, *he meant it by the other.*”—Harington’s “*Nugæ Antiquæ*,” ut supra, p. 45.

rations for her reception, a door and steps were constructed in a bay-window. This gave occasion for the wits of the age to say that he was so overjoyed that he had “turned the house out of the windows” for her welcome; whilst others, more severe, called it “the impresse, or emblem, of his entry into the Bishoprick of Bristol, not at the dore but at the window.” But certain it is, observes our author, “that the Queene being pacified and he in great jollity, with his fayr lady, and her carpetts and cushions in her bed-chamber, died sodainly, taking tobacco in his chayre, saying to his man that stood by him, whom he loved very well, ‘Oh boy, I die.’”²⁷ Camden, speaking of Fletcher, says “he was a consummate courtier, who endeavouring to smother the cares of an unlucky match in the smoak of tobacco, which he took to excess, and falling under the Queen’s displeasure, (who thought it enough for Bishops to be fathers of the Church) between the experiment and the misfortune lost his life,” in 1596.²⁸ His successor,

JOHN THORNBOROUGH, was a native of Salisbury; and in the year 1570, being then eighteen years of age, was entered of Magdalen College, Oxford. Whilst there he was more distinguished for his love of pleasure and his irregularities than for his learning or his attention to the rules of the University. In a life of Dr. Simon Foreman, preserved in the Ashmolean Library, it is stated that “two batchelors of arts were the chief benefactors that maintained Simon; one of them was a Salisbury man born called John Thornborough, a demy of Magdalen College, and the other was his kinsman called Robert Pinkney, a commoner of Saint Mary’s Hall and a Wiltshire man born. These two loved Simon well, but being much given to pleasure, they would make him go to the keeper of the Forest of Shotover for his

²⁷ Amongst other sarcastic lines, to which this circumstance gave rise, were the following:—

“ Here lies the first Prelate made Christendom see
A Bishop a husband unto a Ladye;
The cause of his death, was secret and hid,
He cried out, ‘ I die !’—and ev’n so he did.”

Nugæ Antiquæ, vol. ii. p. 47.

²⁸ Complete History of England, vol. ii. p. 956.

hounds to go out hunting from morning to night. They never studied, nor gave themselves to their books, but spent their time in the fencing schools, dancing schools, stealing deer and conies, in hunting the hare and wooing girls. They often went to the house of Dr. Giles Laurence at Cowley, near Oxon, to see his two fair daughters, Elizabeth and Martha, the first of which Thornborough wooed, the other, Pinkney, who at length married her, but Thornborough deceived the other.”²⁹ The Earl of Pembroke made him his chaplain and also conferred on him the rectory of Chilmark, in his native County. By the interest of his patron he soon afterwards became chaplain in ordinary to Queen Elizabeth, and obtained the rectory of Bransburton, in Yorkshire. In 1589 he was promoted to the deanery of York, and four years after was made Bishop of Limerick.³⁰ Thornborough was translated to the See of Bristol in 1603, holding his deanery of York *in commendam*,³¹ and resigning his benefices in Yorkshire.³² Two years afterwards he published a treatise, called “The joyful and blessed Re-uniting the two mighty and famous Kingdoms of England and Scotland into their antient Name of Great Britain.” This work contained some passages derogatory to the honour of both houses of parliament, and the author was therefore censured by the Lords. Thornborough was unhappily embroiled in dissensions with the Corporation of Bristol, and with others of his diocesans. During the years 1606–7 he never visited the city. In the former year the Mayor and Council obtained leave from the Dean and Chapter to erect a gallery within the Cathedral, and constructed the same near the pulpit.³³ The Bishop, on visiting Bristol in 1608, caused it to be immediately pulled down; when the citizens, indignant at this assumption of power, represented the case to the king, who appointed commissioners to examine whether “the Gallery made the Church look like a playhouse,” as reported. Their answer being in the negative, Thornborough was commanded to re-construct it at his own expense. This was accordingly done, but placed about three feet only from the ground; and at the same time the

²⁹ Wood’s Athen. Oxon. by Bliss, vol. ii. col. 99.

³¹ Richardson, de Præsulibus, p. 565.

³² Wood’s Athen. Oxon. by Bliss, vol. iii. col. 3.

³⁰ Ibid. vol. iii. col. 3.

³³ Bristol Memorialist, p. 122.

pulpit was removed to such a distance that it was impossible for persons sitting in the gallery to hear the officiating minister. The civic authorities made a second application to his majesty, who, when Thornborough next appeared at court, rebuked him so sharply that he left London and proceeded to Dorchester, and “ would not come to Bristol for shame and disgrace.” Continuing, however, to annoy the citizens, the mayor applied to the Archbishop of Canterbury, and obtained some redress ; but the corporation for several years attended divine service at the church of St. Mary’s, Redcliff.³⁴ In the year 1613 the affair appears to have been so far compromised, that the city officers returned to the Cathedral: this, however, might have been in compliment to Queen Anne, who in that year visited the city, and with great parade and ceremony attended that church.³⁵ Three years afterwards Thornborough was translated to Worcester, where he died, in 1641, at the advanced age of ninety-four. In summing up his character, Sir John Harington says, “ he was a person well furnished with learning, wisdom, courage, and other as well episcopal as temporal accomplishments, beseeming a gentleman, a dean, and a Bishop.”³⁶ But above all, he was much celebrated for his skill in chemistry, by the aid of which he was supposed to have attained so great an age.³⁷ Thornborough was succeeded by

NICHOLAS FELTON, the son of a merchant of Yarmouth, successively Fellow and Warden of Pembroke Hall, Cambridge; Rector of Saint Antholin’s, and Saint Mary-le-Bow, London; and Prebendary of Saint Paul’s Church, in London.³⁸ He was installed in December, 1617, and

³⁴ Bristol Memorialist, p. 189, 190.

³⁵ In the Bristol Memorialist is a long account of the queen’s procession in a poem by R. Naile, an apprentice of the city.

³⁶ *Nugæ Antiquæ*, ed. 1804, vol. ii. p. 213.

³⁷ *Athen. Oxon.* by Bliss, vol. iii. col. 4.—Bishop Thornborough published, in 1621, a chemical treatise, entitled *Λιθοθεωρικὸς: sive Nihil, Aliquid, Omnia, in gratiam eorum, qui artem auriferam physico-chymicè et pie profitentur.* Nine years afterwards he wrote “ The last Will and Testament of Jesus Christ touching the blessed Sacrament of the Body and Blood,” &c.; and in the year of his death, “ A Discourse shewing the great happiness that hath, and may still accrue to his Maj. Kingdoms of Engl. and Scotland by re-uniting them into one—Great Britain.”

³⁸ *Athenæ Oxonienses*, by Bliss, vol. ii. col. 507.

after an interval of fifteen months was translated to the See of Ely, which he enjoyed until his death, in 1626.³⁹ His extensive learning recommended him to the notice of King James the First, who appointed him one of the translators of the Bible,⁴⁰ a task for which he was well qualified; as, according to Fuller, “he had a sound head, and a sanctified heart, was beloved of God, and all good men, very hospitable to all, and charitable to the poor.”⁴¹

ROLAND SEARCHFIELD, the next prelate, was educated at Merchant Taylors’ School, London; at the age of seventeen was admitted a scholar of Saint John’s College, Oxford; became successively Fellow of that House, Proctor of the University, Vicar of Emley in Northamptonshire, and Rector of Bowthorp in Gloucestershire.⁴² In 1619 he was preferred to this See, which he held until his death, three years afterwards.

ROBERT WRIGHT, unlike his two immediate predecessors, was a man of active disposition, and took a prominent part in the political dissensions which characterized the age. He was born at St. Albans in 1559, and at the age of fifteen entered Trinity College, Oxford; of which house he afterwards became a Fellow. He was successively made Vicar of Sunning, in the county of Berks; of Hayes, in Middlesex; Rector of Brixton-Deverill, in Wiltshire; Chaplain to Queen Elizabeth, D. D.; Rector of Burton on the Water, in Gloucestershire; Canon Residentiary and Treasurer of Wells, and Chaplain in ordinary to King James the First. In 1613 he was appointed first Warden of Wadham College, and five years afterwards Rector of Rattington in Essex. The latter benefices he resigned on his preferment to the See of Bristol in 1623, as he did also the Rectory of Hayes, which he had been allowed to hold *in commendam*, in the following year.⁴³ Bishop Wright was a liberal benefactor to his Cathedral, and effected various alterations and improvements in the episcopal palace.⁴⁴ On his translation to Lichfield and Coventry, in 1632, he surrendered the

³⁹ See Bentham’s Hist. of Ely Cath. ed. 1812, vol. i. p. 199.

⁴⁰ Richardson, de Præsulibus, p. 275.

⁴¹ Church History, lib. ix. p. 134.

⁴² Athenæ Oxonienses, by Bliss, vol. ii. c. 861.

⁴³ Ibid. vol. iv. c. 800.

⁴⁴ Willis’s Survey of the Cathed. vol. ii. p. 780; and Cole’s MSS. Brit. Mus. vol. x. p. 92.

treasurership of Wells, which he had previously held *in commendam*.⁴⁵ Wright had hitherto been distinguished only for his knowledge of literature and for his skill in the discussion of the controversial doctrines of the times ; but he now obtained celebrity for the ability he displayed in a different sphere. Having in 1641, in conjunction with eleven more of the bishops, signed the memorable protest against the proceedings of the House of Commons, he was, together with his fellow prelates, committed by that body to the Tower. Whilst under examination at the bar of the House, he defended himself in a speech⁴⁶ so able and eloquent that, had not his judges been previously determined to imprison him, he must have been acquitted. The futility of the charge preferred against him was, however, sufficiently proved by his release after eighteen weeks confinement without further proceedings being instituted.⁴⁷ But although the arbitrary members, who then composed the House of Commons, could no longer legally detain him in prison, he had made too decided an opposition to their measures in his defence, and had evinced too much loyalty to his sovereign, to be permitted to retain his Bishoprick. Deprived of all his ecclesiastical preferments, he retired to Eccleshall Hall, in Staffordshire, a seat belonging to his former See. Here he did not remain undisturbed, for two years afterwards the place was besieged by the parliamentary forces, and the deposed Bishop, after defending it obstinately for a length of time, was taken suddenly ill, and died only two days before the house was surrendered to the rebels.⁴⁸ The See of Bristol was next conferred on

GEORGE COKE, D. D. Fellow of Pembroke Hall, Cambridge, and Rector of Bigrave in Hertfordshire, who was consecrated on the 10th of February, 1632.⁴⁹ He held this Bishoprick only four years, being translated to Hereford, and died in low circumstances, at Quedgeley, in December, 1646.⁵⁰ He is stated to have been “ a meek, grave, and quiet man, much beloved of those who were subjected to his jurisdiction.”⁵¹ His successor,

⁴⁵ Athenæ Oxon. by Bliss, vol. iv. c. 800.

⁴⁶ Afterwards printed in one sheet, 4to.

⁴⁷ Carte's Hist. of England, vol. iv. p. 395.

⁴⁸ Richardson, de Præsulibus, p. 326.

⁴⁹ Richardson, de Præsulibus, p. 565.

⁵⁰ See Rees's Heref. Guide, ed. 1827, p. 124.

⁵¹ Biographia Britannica, by Kippis, vol. iii. p. 676.

ROBERT SKINNER, D.D. is erroneously stated by Wood to have been a native of Pitsford in Northamptonshire; but Mr. Baker shews that his father took possession of that rectory after the birth of his son.⁵² In 1607, at the age of sixteen, he was admitted a scholar of Trinity College, Oxford, of which, six years afterwards, he became a Fellow. In July, 1637, he was elected Bishop of this See; and in 1641 was translated to that of Oxford. Soon afterwards, joining in the protest against the proceedings of Parliament, he was impeached of high treason and lodged in the Tower,⁵³ whence being released, he retired to the rectory of Launton, and there remained in seclusion until the Restoration, when he returned to his Bishoprick.⁵⁴ In 1663, he was translated to the See of Worcester, which, it is said, he had long desired.⁵⁵

THOMAS WESTFIELD, D.D. Fellow of Jesus College, Cambridge, Archdeacon of Saint Alban's, Rector of Great Saint Bartholomew's, London, also of Hornsey, Middlesex, and Prebendary of Saint Paul's Church, London, was preferred to this See, on the translation of his predecessor to Oxford, in 1641. He was deprived of the revenues of his Bishoprick by the House of Commons; but restitution was afterwards made by a Committee of the same House, who stated that he was "a man of great learning and merit." He was so excellent a preacher, that Bishop King said he was born an orator, but was so diffident that he never entered the pulpit without trembling; and upon one occasion, when going to preach before the king, he fainted. Dying in June, 1644, he was succeeded by

THOMAS HOWELL, D.D., who, according to Wood, was born in 1558 at a place called the "Brynn," in Caermarthenshire;⁵⁶ but as Fuller states, at Llangammarch, near Brecknock.⁵⁷ Admitted into Jesus College, Oxford, at the age of sixteen, he became a Fellow of that House, took his degrees in Arts, and obtained Holy Orders. King Charles the First appointed him

⁵² Hist. of Northamptonsh. vol. i. p. 63.

⁵³ Clarendon's Hist. of the Rebellion, p. 115.

⁵⁴ Athen. Oxon. by Bliss, vol. iv. c. 842. See also Britton's Hist. of Oxf. Cathed. p. 26.

⁵⁵ Life of Dr. John Barwick, 8vo. p. 241. See also Kennett's Register, &c. p. 401.

⁵⁶ Athen. Oxon. by Bliss, vol. iv. col. 804. ⁵⁷ Worthies of England, in Brecknockshire.

one of his chaplains in ordinary, and soon afterwards he was presented to the rectories of West Horsley, in Surrey, and of Saint Stephen's, Walbrooke, London; proceeded D.D.; and in 1636, was created a canon of Windsor. In 1644, the king nominated him to the See of Bristol. On the surrender of that city to the parliamentary forces, soon afterwards, Howell was so grossly maltreated by them, that his death ensued. They stripped the lead from his palace, and thereby exposed his wife to the wind and rain, who was then in child-bed, and who died in consequence. They plundered the house, and turned the Prelate, with a family of ten children, into the streets.⁵⁸ Robbed, insulted, and maligned, he sunk under the weight of his misfortunes; and dying in 1646, was buried in the Cathedral.⁵⁹ Howell has been characterised as "a man of excellent understanding, and a most eloquent preacher."⁶⁰ His sermons, according to Wood, "like the waters of Siloah, did run softly gliding on with a smooth stream, so that his matter did steal secretly into the hearts of his hearers. He was a man not only flourishing with the verdure and spring of wit, but happy in the harvest of a mature understanding, and judicious in matters politick, both ecclesiastical and civil, one who like Diogenes confuted the enemies of his function and not his person, by circumspect walking."⁶¹ In 1660 this See was conferred on

GILBERT IRONSIDE, D.D. who being a man of wealth, independently of ecclesiastical preferments, was considered best calculated to maintain the episcopal dignity with the reduced revenues of the Bishoprick. He was born at Hawksbury, in Oxfordshire, in 1588; was admitted a scholar of Trinity College, Oxford, at the age of eighteen; became Fellow of that House, ten years afterwards; and in 1619 proceeded D.D. His first benefice was the conjoined rectory of Winterbourn-Stapleton, and Winterbourn-Abbot's, in the county of Dorset, where he wrote several theological treatises. On the Restoration of Charles the Second, he was made preben-

⁵⁸ Barrett's Hist. of Bristol, p. 330. ⁵⁹ Willis's Surv. of the Cathedrals, vol. i. p. 781.

⁶⁰ Richardson—de Præsulibus, p. 566. ⁶¹ Athen. Oxon. by Bliss, vol. iv. col. 805.

dary of Tockerington, in the county of Northumberland, and advanced to the See of Bristol.⁶² Dying in 1671,

GUY CARLETON, D.D., or CHARLTON, was appointed his successor. He received his education at the free-school in Carlisle; whence he was sent, in 1621, to Queen's College, Oxford, as "a poor serving child." He became, successively, "Tabarder" and Fellow of his college, one of the Proctors of the University, and vicar of Bucklebury, in Berkshire: but on the breaking out of the civil war, having espoused the cause of his sovereign, he was deprived of his benefices by the parliamentary faction. Upon one occasion, he was seized and condemned to death; but, escaping from his prison-room, in Lambeth Palace, he joined the king, at Breda. Charles no sooner regained the throne, than he made Carleton one of his chaplains, preferred him to the deanery of Carlisle, and obtained for him a prebendal stall in Durham Cathedral. The latter benefice, together with the rectory of Wolsingham, in the county of Durham, he retained in commendam with the See of Bristol. In 1678 he was translated to Chichester, and was succeeded by

WILLIAM GOULSON, D.D. of Saint John's College, Cambridge,⁶³ who is said to have obtained this Bishoprick by promising to annex to it, for the benefit of his successors, the rectory of Symonds bury, in Dorsetshire, of which he was the patron; a promise which he afterwards refused or neglected to fulfil.⁶⁴ Dying in 1684, he was succeeded by

JOHN LAKE, D.D. of Saint John's College, Cambridge, who had previously presided over the diocess of Sodor and Man. In the following year he was preferred to that of Chichester;⁶⁵ and in 1688, was committed to the Tower, with six other Bishops, for having subscribed a petition to the king, expressive of their aversion to disseminate throughout their respective diocesses, his Majesty's declaration for liberty of conscience:⁶⁶ he was, however, soon released. On the accession of King William the Third, Lake

⁶² Kennett's Register and Chronicle, p. 328. 331.

⁶³ Athenæ Oxonienses, by Bliss, vol. iv. col. 866, et seq.

⁶⁴ Richardson—de Præsulibus, p. 567.

⁶⁵ Athen. Oxon. ut supra.

⁶⁶ Gutch's Collectanea Curiosa, vol. i. p. 353.

was one of the Prelates who refused to take the oaths of allegiance and supremacy, and was consequently deprived of his Bishoprick. He died in the same year, and his successor in this See,

SIR JONATHAN TRELAWNEY, Bart, D.D. was consecrated in November, 1685: three years afterwards, he was translated to the See of Exeter, and thence, in 1707, to that of Winchester.⁶⁷

KNIGHTLY CHETWOOD, Dean of Gloucester, and Archdeacon of York, was nominated by King James to the vacant Bishoprick in 1688; but the appointment was not confirmed, and

GILBERT IRONSIDE, D.D. of Wadham College, Oxford, the son of a preceding Bishop of the same name, was preferred. Having accepted the Bishoprick of Bristol, on condition of being removed to a better when a vacancy should occur, he was, in 1691, promoted to that of Hereford,⁶⁸ and

JOHN HALL, D.D. was appointed his successor, and received consecration on the 30th of August in that year. He entered Pembroke College, Oxford, in 1617, took his degrees in arts, was successively made Master of his College, and Rector of Saint Aldate's, proceeded D.D., and was elected Margaret Professor in the University. He presided over the diocese of Bristol with great credit upwards of eighteen years, and dying at Oxford in February, 1709, was buried in St. Aldate's Church.⁶⁹ He bequeathed his library to Pembroke College, and, amongst other charitable donations, left a legacy of seventy pounds, yearly, for the purchase of Bibles to be distributed in the diocese of Bristol.⁷⁰

JOHN ROBINSON, D. D., the succeeding Bishop, was a native of Cleasby, near Richmond, in Yorkshire; and at Oriel College, Oxford, he gained much celebrity for his learning and skill in theological controversy. Having accompanied an embassy to Sweden, he exhibited so much talent that he

⁶⁷ For an account of this Bishop, see Britton's History of Exeter Cathedral, p. 76; and also his History of Winchester Cathedral, p. 128.

⁶⁸ Athenæ Oxonienses, by Bliss, vol. iv. col. 897.

⁶⁹ Willis's Surv. of the Cath. vol. i. p. 783.

⁷⁰ Evans's Chronological Outline of the History of Bristol, p. 246; in which it is stated that Bishop Hall "began the annual feast of the clergy and sons of the clergy."

was appointed envoy extraordinary, and at length ambassador to that court, where he remained from 1683 to 1708, having represented four successive sovereigns.⁷¹ During his residence abroad he wrote “An Account of Sweden, as it was in 1688, together with an Extract of the History of that Kingdom,”⁷² 8vo. 1711. Returning to his native country, Queen Anne, as a compensation for his long and valued services, caused him to be appointed Dean of Windsor, Registrar of the Order of the Garter,⁷³ and Prebendary of Canterbury: on the death of Bishop Hall, he was preferred to the See of Bristol. In 1711, he was made Lord Privy Seal, one of the plenipotentiaries for the treaty of Utrecht, a privy counsellor, and a commissioner for the completion of Saint Paul’s Cathedral. Three years afterwards he was translated to the Bishoprick of London, which he held until his death, in 1723.⁷⁴

GEORGE SMALRIDGE, D. D., the next Bishop, was the son of a dyer at Lincoln, and was sent to Westminster School by Mr. Ashmole, who afterwards supported him at Christ Church College, Oxford. He there distinguished himself by his proficiency in learning, and was selected to join in the controversy with Drs. Aldrich and Atterbury in defence of the Protestant faith, against Obadiah Walker. His first ecclesiastical preferment was to the Chapel of Tothill Fields, Westminster; and soon afterwards he obtained a prebendal stall in Lichfield Cathedral. He was subsequently appointed lecturer of Saint Dunstan’s in the West, London; and in consequence of the reputation which he there gained, was successively presented to the canonry of Christ’s Church, the deanery of Carlisle, and the deanery of Christ’s Church; the last of which he held in commendam with the See of Bristol, to which he was appointed in April, 1714. Queen Anne subsequently made him her almoner. Queen Caroline continued to patronize him, and after his death, in 1719, settled on his widow, (who

⁷¹ Richardson—de Præsulibus, p. 199.

⁷² This is sometimes printed with Lord Mollesworth’s “Account of Denmark.”

⁷³ Pote’s History of Windsor Castle, p. 411.

⁷⁴ Richardson—de Præsulibus, p. 199.

had published and dedicated to her, sixty of her husband's sermons), an annuity of 300*l*.

HUGH BOULTER, D. D., a prelate alike distinguished for his learning and talents, was next appointed. Born in London, he received the rudiments of his education at Merchant Taylors' School, was admitted a commoner of Christ's Church, Oxford, and immediately after the Revolution was elected a Demi, and afterwards Fellow of Magdalen College in that University. In 1700, Sir Charles Hedges, principal secretary of state, appointed him his chaplain; and soon afterwards, Tenison, Archbishop of Canterbury, introduced him to the notice of the Earl of Sunderland, who obtained for him the rectory of Saint Olave's, Southwark, and the archdeaconry of Surrey. When King George the First visited Hanover, in 1719, Boulter accompanied him as chaplain, and acquitted himself so much to the satisfaction of his majesty, that he intrusted to him the education of Prince Frederick, and promoted him to the See of Bristol. In 1724, he was nominated to the metropolitan See of Armagh, in Ireland, which he at first refused. The king and the ministry, however, thought that his "judgment, moderation, and wisdom," would tend to tranquillize the minds of the Irish, then much agitated, and prevailed on him to accept the arduous office. In seasons of scarcity he was more than once instrumental in averting pestilence and famine. To the clergy of his diocese he was extremely liberal, supporting many of their sons at College, and providing for their widows; and to his exertions the incorporated "Society for promoting English Protestant Working Schools," in Ireland, owes its institution. Dying in London, in June, 1742, he was interred in Westminster Abbey Church, where a monument was erected to his memory. His successor in the See of Bristol was

WILLIAM BRADSHAW, D. D., a native of Monmouthshire, rector of Fawley, in Berkshire, prebendary of Canterbury, and dean of Christ's Church, Oxford. He presided over the Bishoprick eight years, and dying at Bath, in 1732, was buried in his own Cathedral.

CHARLES CECIL, D. D. of Christ's Church, Oxford, the next Bishop, was

appointed in January, 1732; and being translated to the See of Bangor, two years afterwards, was succeeded by

THOMAS SECKER, LL. D. of Exeter College, Oxford; of whom a memoir has been given in the "History, &c. of Canterbury Cathedral."

THOMAS GOOCH, D.D., his successor, was elected Bishop in May, 1737, but was translated to Norwich in the following year.

JOSEPH BUTLER, LL. D. one of the most distinguished prelates of the eighteenth century, was next preferred. He was the son of a shopkeeper at Wantage, in Berkshire, where he was born in 1692. Procuring admission, as a commoner at Oriel College, Oxford, in 1714, he took holy orders, and four years afterwards was appointed preacher at the Rolls Chapel, London. His patron, Mr. Talbot, on his death-bed, recommended him to the especial notice of Bishop Talbot, who presented him to the rectory of Houghton, near Darlington. His friend, Mr. Secker, in a conference with Queen Caroline, introduced the name of Butler to her majesty, who, on a future occasion, inquired of Archbishop Blackburne, if he was not dead? "No, madam!" replied the Archbishop, "but he is buried:" alluding to his retired life. Butler was made chaplain to Lord Chancellor Talbot, and presented by him to a prebendal stall in Rochester Cathedral. In 1736 he was appointed clerk of the closet to Queen Caroline; and about the same time he presented to his royal mistress a treatise entitled "The Analogy of Religion, natural and revealed, to the Constitution and Course of Nature." In 1738 he was promoted by the king to the Bishoprick of Bristol, and two years afterwards the deanery of Saint Paul's, London, was bestowed on him. Whilst presiding over the diocese of Bristol, he expended, in repairing and improving the episcopal palace, upwards of four thousand pounds, which is said to have been more than the whole revenue of the See amounted to, during his prelacy.⁷⁵ In 1752 he was translated to

⁷⁵ Whilst the palace was undergoing repairs, in 1744, the floor of one of the rooms fell in, beneath which was a close apartment, or cell, containing many human bones and iron instruments. A narrow arched passage, coeval with the building, was also found in the thickness of the wall, one end terminating in the dungeon, and the other in an adjacent room. Both entrances had been carefully closed up.—Barrett's History of Bristol, p. 285.

Durham, which he held until his death, at Bath, two years afterwards. "On the greatness of Bishop Butler's intellectual character," observes his biographer, "we need not enlarge; for his profound knowledge, and the prodigious strength of his mind, are amply displayed in his incomparable writings. His piety was of the most serious and fervent, and perhaps somewhat of the ascetic kind; his benevolence was warm, generous, and diffusive."⁷⁶

JOHN CONYBEARE, D.D., his successor in the See of Bristol, was admitted to Exeter College, Oxford, in 1707; and two years afterwards became Probationary Fellow. He subsequently entered into Holy Orders, and obtained the curacy of Fetcham, in Surrey, where he remained about a year. Returning to Oxford, he became a tutor, and was so noted as a preacher, that Saint Mary's Church was exceedingly crowded whenever he officiated. Two of his sermons, "On the Nature, Possibility, and Certainty of Miracles," and on "The Mysteries of the Christian Religion credible," recommended him to the notice of Dr. Gibson, Bishop of London, by whom he was appointed one of his majesty's preachers at Whitehall. Lord Chancellor Macclesfield, in 1724, conferred on him the rectory of St. Clement's, in Oxford. He wrote a "Defence of revealed Religion," in opposition to Dr. Tindal's famous deistical book, entitled "Christianity as old as the Creation;" which Warburton called "the famous edifice of impiety," the pillars of which "all other writers have left standing," but which he had overturned.⁷⁷ The reputation he gained by this publication, induced the Bishop of London to solicit and obtain for him the deanery of Christ's Church, in 1732. It was not until 1750 that Conybeare obtained the higher honours of his profession, when he was preferred to the vacant See of Bristol. Dying, at Bath, five years afterwards, he was interred in his own Cathedral. "Bishop Conybeare's character appears to have been, in every view of it, respectable and excellent. Whilst he was a firm and faithful adherent to the doctrine and constitution of that church of which he was so

⁷⁶ Biographia Britannica, by Kippis, vol. iii. p. 94, et seq.

⁷⁷ Warburton's Letters, 8vo. p. 267.

eminent an ornament, he was candid in his sentiments, and friendly in his conduct with regard to Protestant dissenters.”⁷⁸

JOHN HUME, D.D. of Christ’s Church College, Oxford, succeeded to the See of Bristol, and two years afterwards was translated to Oxford. In 1774 he was promoted to Salisbury.⁷⁹

PHILIP YONGE, D.D., his successor, Fellow of Trinity College, Cambridge, Vicar of Arrington in Cambridgeshire, Public Orator in the University, Rector of Loughton, in the county of Bucks, Master of Jesus College, Cambridge, Vice-chancellor of the University, Prebendary of Westminster,⁸⁰ Canon Residentiary of Saint Paul’s, London, and Rector of Therfield in Hertfordshire, has been noticed in the History of Norwich Cathedral; to which See he was translated in 1774.

THOMAS NEWTON, D.D. of Trinity College, Cambridge, the next Bishop, was the son of a wine-merchant at Lichfield; and in 1744, being then forty years of age, was preferred by the Earl of Bath to the rectory of Saint Mary-le-Bow, London, having previously officiated as chaplain to that nobleman, and as morning preacher at the Chapel in Spring Gardens. Six years afterwards, he was chosen lecturer of Saint George’s, Hanover Square: in 1749, he re-published, in two volumes, quarto, with notes, Milton’s “Paradise Lost,” which was so favourably received, as to pass through eight editions. This was succeeded, after an interval of three years, by the “Paradise Regained,” and Milton’s Minor Poems. In the winter of 1754, the first volume of a “Dissertation on the Prophecies,” the most interesting and popular of all his works, was ushered into the world. Two years afterwards, he was appointed chaplain to the king; in 1757, made prebendary of Westminster, and about the same time, sub-almoner and precentor of the Cathedral of York. He was preferred to the See of Bristol, in September, 1761, and at the same time was made residentiary of Saint Paul’s Cathedral, London. On his promotion to the deanery of the latter church in 1768, he resigned the residentiaryship and his other benefices, but retained the

⁷⁸ Biographia Britannica, by Kippis, vol. iv. p. 89, et seq.

⁷⁹ See the Author’s History, &c. of Salisbury Cathedral.

⁸⁰ Cole’s MSS. British Museum, vol. x. p. 76. b.

deanery, together with his Bishoprick, until his death, in 1782. He was interred in Saint Paul's Cathedral, London, and a monument commemorates him in Bow Church, Cheapside.

LEWIS BAGOT, D.D. was promoted to the vacant See, in March, 1782, but was in the following year translated to Norwich.

CHRISTOPHER WILSON, D.D. of Catharine Hall, Cambridge, Prebendary of Westminster, next succeeded; and dying in 1792,

SPENCER MADAN, D.D. who has been noticed in the History of Peterborough Cathedral, was appointed his successor; and after him

HENRY REGINALD COURTENAY, D.D. was, in 1794, preferred to the Bishoprick: he was translated to Exeter, three years afterwards, (in the History of which Cathedral a brief memoir of him has been given).

FOLLIOT HERBERT WALKER CORNWALL, D.D. Dean of Canterbury, succeeded. In 1802 he was translated to the See of Hereford; and thence, in 1808, to that of Worcester; over which Diocess his lordship now presides.

The HON. GEORGE PELHAM, D.D. the next Bishop, has been mentioned in the History of Exeter Cathedral. His successor,

JOHN LUXMORE, D.D. then Dean of Gloucester, was installed in this Bishoprick in August, 1807; in the following year he was removed to Hereford, and, in 1815, translated to St. Asaph, which he retained until his decease, on the 21st of January, 1830. He was succeeded in this See by

WILLIAM LORT MANSEL, D.D. Master of Trinity College, Cambridge. The Right Hon. Mr. Perceval, when Chancellor of the Duchy of Lancaster, presented him to the very valuable rectory of Barwick, in Yorkshire, and subsequently promoted him to this Diocess. He died on the 3rd of July, 1820, and was interred in the Chapel of Trinity College, Cambridge.

JOHN KAYE, D.D., Master of Christ's College, Cambridge, and Regius Professor of Divinity in that University, was appointed to the vacant See, in the year last named. On his translation to Lincoln, in 1827,

ROBERT GRAY, D.D. a Prebendary of Durham, and formerly of St. Mary Hall, Oxford, was promoted to this Bishoprick, over which his lordship still presides.

CHAP. III.

HISTORICAL NOTICES OF THE FOUNDATION AND BUILDING OF THE ABBEY CHURCH, NOW THE CATHEDRAL, WITH A DESCRIPTION OF THE WHOLE EDIFICE AND OF ITS VARIOUS PARTS, ILLUSTRATED BY ENGRAVINGS OF THE GROUND PLAN, GEOMETRICAL ELEVATIONS, AND VIEWS.

THE Ground Plan shews the arrangement, extent, and sub-divisions of the present church; whilst the annexed views, and geometrical elevations and sections display the varied styles, or distinct architectural features which prevail in different parts of the fabric. It will be seen by the plan that the present edifice is only a fragment or portion of a complete conventual church, according to the general system of laying out those buildings. Here is no nave with its ailes, remaining, no porch, no western entrance; yet we may infer that the original design included all those members. The arrangement of the church is singular, irregular, and made up of distinct and dissimilar parts. At its western end is a transept, i. e. an open space, (A, C, in ground plan) extending north and south beyond the choir and ailes. The whole western extremity is closed by a wall, through which there are two small door-ways, one to a closet, 25, and the other to the cloister, R. To the east are five openings through lofty arches, to the elder Lady Chapel, H; to the north aile, E; anti-choir, D; south aile, F; and to a sort of second transept, called the Newton Chapel, G. The apartment bearing the name of the elder Lady Chapel, on the north side of the church, now useless, is separated from the transept by a pointed arch of several deep and bold mouldings, some of which spring from detached columns; and it has two communications to the aile by open arches cut through a thick wall, in one of which is placed a large altar tomb for two persons of the Berkeley family. A choir, with two ailes, and a kind of chancel extending beyond the latter, constitute the remaining open

part of the church. The choir itself, or part used for the cathedral service, extends from the organ-screen, 5, to the steps of the altar, and is fitted up with stalls and seats on each side; the bishop's throne to the south, 7, and the pulpit opposite, 6. Branching from the eastern end of the south aisle is a vestibule, n, of singular architectural design, and a vestry, o. At the extremity of the southern side of the transept, but entered from the cloister, is the chapter-room, p, with a vestibule, or portico of entrance, q. Of the cloister, r, only two sides remain, bounding the east and southern sides of the area. By the Plan it is seen that there are stairs at the south end of the transept, 24, which lead to an apartment over the vestibule to the chapter-house.

Of the precise dates and ages of the different portions of the church and its appendages we have no certain evidence; but from the marked styles of architecture that prevail in those parts, from masonic execution, and from documentary testimony, we shall be enabled to ascertain with tolerable precision the eras of each distinct and peculiar part of the building.

It is at once amusing and vexatious to peruse the statements of different writers, some of high repute, respecting the architectural history of this edifice. Even Bishop Lyttleton, who obtained the reputation of being learned and acute in subjects of this kind, has given publicity to some confused notions on the character of the church. He says it "appears to be one and the same style of building throughout, and no part older than Edward the First's time, though some writers suppose that the present fabric was begun in King Stephen's time; but not a single arch, pillar, or window agrees with the mode which prevailed at that time. Indeed, the lower part of the chapter-house walls, together with the door-way and columns at the entrance of the chapter-house, I should pronounce of that age, or rather *prior to King Stephen's reign, being true Saxon Architecture.*" Another writer, who is not a little self-sufficient and dogmatical, thinks the elder Lady Chapel may be of Fitz-Harding's time, and consequently part of the original church, and that the remainder was erected by Abbot Knowle between 1311 and 1332. The same author reprobates, in terms both intemperate and unwarrantable, all other writers who apply the phrase "Norman Architecture" to buildings which were raised by the Normans either on the

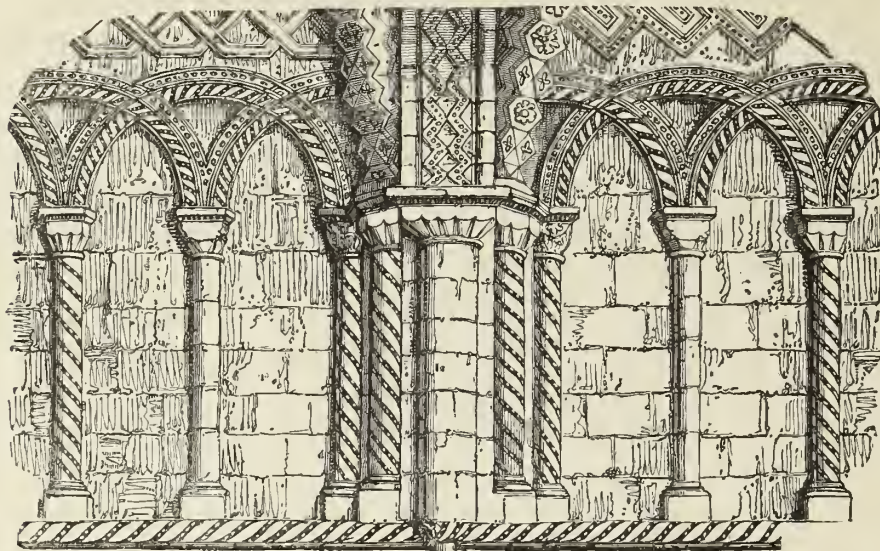
Continent or in Britain. The best comments on, and refutation of such dogmas, are historical data, rational description, and correct illustration.

The engraved *Ground Plan* shews three gradations of tint, intimating so many positive varieties, or eras, in the ages of the edifice. The darkest colour, in the walls of the chapter-house, and the wall branching from its north-western angle, with the cells at 26, indicates the oldest part of the fabric: the next is the elder Lady Chapel; whilst nearly all the remainder seems to be of a later time, and very nearly of one style and age. It is not, however, easy to explain or account for these disjointed and dissimilar portions of the church. In the *Chapter-house*, as in the lower part of the abbey gate-house, at the south-west angle of the Green,¹ and in some doorways of the palace, we perceive specimens of truly Norman Architecture, in arches, columns, capitals, windows, and string courses; and these may be referred to the first, or original monastic foundation, which, as already stated, must be ascribed to Robert Fitz-Harding, in 1142. About that time many large churches and abbeys were erected in England, as well as in Normandy; for it was an age of monachism and fanaticism. During the reigns of Henry I., Stephen, and Henry II. no less than three hundred monasteries were founded in this kingdom; many important and interesting remains of which are still extant to shew the improved and progressive styles of architectural design and execution. In the latter reign we find very early, if not the first, examples of *pointed arches*. The *vestibule to the chapter-room* shews an instance where the form is very decided and very perfect, yet all its mouldings and members are of the circular style and character. This arch is shewn in PLATE IV. B, a, and it forms nearly an equilateral triangle from the points of springing with the apex. The plan, view, and section of this approach to the chapter-room, will clearly illustrate its design and architecture; whilst the *Ground Plan*, at P; the view, PLATE III.; the elevations, PLATE IV. A, C; and the section, PLATE IX. a, will display the arrangement,

¹ This building is illustrated and described in "*The Architectural Antiquities of Great Britain*," vol. iii.

size, architectural character, and ornamental details of the *chapter-room*. The annexed *wood cut* shews the forms of the capitals, bases, columns, rib-mouldings, string course, and unusual tracery on the walls at the centre of the north side of this room.

PART OF THE CHAPTER ROOM.



T. H. Clarke, del.

S. Williams, sc.

It will be proper to remark that the interior view, PLATE III. has some variations from the present state and appearance of the chapter-room. A new boarded floor has been raised about two feet six inches above the original floor, whereby the stone seat, which extended round the room, and united with the walls, is entirely covered. Large openings have been made in the south and east walls, in which common sash window-frames are introduced, and the whole interior surface is covered with repeated coats of white-wash. All these things not only greatly disfigure, but tend to destroy the true architectural character and effect of an ancient apartment, which, in its original state, must have been one of the most interesting of the kind in the kingdom, and perhaps in Europe. Though it has been thus sadly barbarised, it may be easily restored, and thus rendered an object

of admiration and delight to every lover of Christian Architecture. Let us indulge the hope that this improvement may be speedily effected. It would certainly be more praiseworthy to preserve and restore the good things of former ages, than it is to promote the erection of some of those tasteless and fragile buildings called modern churches. In the west wall of the south transept are two door-ways, one closed up, and the other open; the former of which appears to have been the original opening to the cloister, whilst the latter, PLATE IX. c. led to the cells marked 26 in the Plan. Next in date, is the apartment called

The elder Lady Chapel, an appellation which it obtained after the erection of a more modern chapel, dedicated to our Lady. The Lady, or Virgin Mary Chapel, was generally at the east end of the church;² and it is very likely that the altar end of the present edifice was thus appropriated by Abbot Knowle. It is not easy to explain how the elder Lady Chapel was united with, or what part it formed of, Fitz-Harding's church; but it never could have been the original eastern termination of that fabric. Its style of architecture, its form, and design, may be inferred from the Ground Plan, H; the view, PLATE V.; and the elevation of one compartment on the north side, PLATE VI. c. Though we have no evidence of the time of the erection of this Chapel, it may be safely referred to the age of Abbot David, who died in 1234. Its richly-sculptured foliated capitals, insulated purbeck columns, and fancy sculptures, between the archivolt mouldings, are all indicative of that age (see PLATE VI. c, and IV. A, c). There is, however, a poverty and clumsiness in the exterior finishing of the windows which betray a cobbling execution.

We have pretty good authority to ascribe most of the remaining parts of the edifice to Abbot Knowle, who was preferred to the abbacy in 1306, and who is represented as having begun and partly built a new church. By a document in one of the registers of Worcester Cathedral, dated 1311, it appears that the church of Wotton (perhaps Wotton Under-edge) was at

² In Ely Cathedral the Lady Chapel is on the north side of, and completely detached from, the church.

that time appropriated to the Abbey of Saint Augustine, to augment its revenues, which had been reduced by the expense of the buildings then in progress.³

This document, although couched in the exaggerated style of monkish petitions, contains much truth. How far Knowle proceeded with the new works is uncertain; but it is inferred that he built the choir and its ailes, the chancel, and the vestry. Abbot Newland states, that when his predecessor commenced the new church, he also laid the foundations of the king's hall and chamber, and the fraternity. Snow, the succeeding Abbot, died in 1341; and as he only, besides Fitz-Harding and his lady, was annually commemorated as a benefactor, it may be presumed that he materially advanced the works which had been begun by his predecessor. These were afterwards suspended for want of money, and on account of a plague which almost depopulated Bristol in 1348; nor was it until the convent obtained from the Pope, through the medium of the fourth Maurice, Lord Berkeley, a bull to raise collections, that there was a re-commencement of the work. This bull granted forty days of pardon and release from penance to every person who should hear mass on festival days in the Church of Saint Augustine, (the same being then "ruinous, and in want of repair"), or should say, kneeling, three Ave-Marias, or give any vestment, ornament, gold, silver, book, chalice, or other charitable donation, towards the repair of the said church, or should pray for the life and good estate of Maurice, Lord Berkeley, Elizabeth his wife, and their family. This Maurice died in 1368. The peculiar character of the architecture of Abbot Knowle's building is displayed in PLATES VI. A. B.—VII.—X.—and XII.

From the debts incurred by Walter Newbury, about 1428, and from the style of building which prevails in the *tower*, it evidently belongs to his time; and was perhaps finished by his successor, William Hunt, to

³ The words of the deed are,—“ Quod ecclesia ejusdem monasterii a piis ipsius fundatoribus antiquis temporibus ad cultum divinum opere sumptuoso constructa dudum propter ipsius antiquitatem et debilitatem *pro majori parte funditus diruta et in parte residua gravem minatur ruinam*; ad cujus fabricæ restaurationem plures sumptus apposuerunt et ampliores apponere oportebit in opere ibidem noviter inchoato,” &c. —Liber Albus Wigorniae, 6, fol. 20, in Reg. ep. Wigorn.

whom may also be attributed the upper part of the *south transept*, which was certainly raised upon the walls of the old Norman Church. The Convent had obtained a lease, in 1466, from the Bishop of Bath and Wells of one of the *Dundry Quarries*, whence the stone used in these parts of the church is supposed to have been procured. John Ashfield was "*the master of the new works*," from 1472 to about 1491. In the latter year Prior John Martyn held that office; and it may be concluded that most of the works were from Ashfield's designs, and under his superintendence.⁴ Other portions of the church appear also to have been completed under Abbot Hunt; for it is recorded that, in 1480, the Prior and Convent granted an obit and mass to be celebrated to his memory, "in a certain *new chapel* of the blessed *Virgin Mary*, at the east end of the conventual church," because the said William Hunt had not only erected at his own expense "a great number of barns, houses, and other costly buildings," in

⁴ The white rose, the emblem of the Yorkists, appears in the windows of this part of the church. The schedule of debts, in 1488, gives reason to suppose that the tower and south transept were nearly finished in 1476, for in the preceding year the Abbot had advanced 101*l.* 18*s.* 7*d.*; whereas in that year he paid only 52*l.* 2*s.*; and it does not appear that the Abbey afterwards incurred any additional debt.

William of Worcester gives three measures of the Abbey Church, agreeing with one another, and corresponding with the remains of the building. His last memorandum must have been made in or after the year 1480. He specifies the measure of the square under the tower, yet says nothing of any work then going on, and evidently includes that square in the length of the *old church* as distinct from the choir. He had before named ninety feet as the length of the nave of the old church, and he now makes eighty-two *gressus*. By comparison with his former measures of the chapter-house, and of the choir and ailes, it is found that his *gressus* was about eighteen inches and a half, which, after deducting the tower, will leave nearly the former measure for the length of the old nave. Hence it is probable that the part of the new work which was commenced at the beginning of Edward the Fourth's reign had been finished, and that the renovation of the northern transept was not commenced.

Ashfield, the "master of the new work," and supposed architect of the tower and south transept, seems to have intended that the southern aile of the western part of the church should range regularly with that of the eastern part near the choir. This is the reason why the arch between the tower and Newton's Chapel rests upon *corbels* against the southern side; the pier under it having been cut down to widen the opening; and for the same reason the vaulting is so planned that it was evidently intended to include more than half of the north cloister in the church, when the adjoining part should be rebuilt.

the manors belonging to the monastery of Saint Augustine, but that he had also “made anew the *roofing* of the whole conventual church, as well by battlements, with stones and pinnacles decently placed round the said church, as by timber, lead, and other necessaries.”

In 1481 the Convent had contracted a debt with Abbot Newland of 242*l.* 19*s.* 8½*d.*; but whether that sum had been expended in glazing the windows, or in buildings, does not appear. Before the year 1492 the whole church, with the exception of the northern transept, must have been nearly completed, as may be inferred from the armorial bearings of Mowbray and others, in the windows, from the altars, holy cross, &c. and shrines with pyxes or boxes for offerings; though as to the stalls, they “seem not to have been finished till many years after, when Elliot was abbot.” Although no building was going on in 1492, it is evident from the account for that year of “John Martyn, the master of the new work,” that stone was obtained from Dundry quarries, which had been let to farm for two years to John Hillesly and others, on condition of furnishing forty waggon-loads of stone, and lodging them on Redcliff Hill, at their own cost. The same accountant charges for eighty loads of free-stone, at 2*s.* 6*d.*—10*l.*—and for twenty loads of “Raggess,” at 12*d.*—1 *li.*; for the carriage of one hundred loads of free-stone and “Raggess” to Redcliff Hill, and for the carriage of one hundred and sixty loads thence to the porch of the old church, in the sanctuary of the monastery of Saint Augustine, 53*s.* 4*d.* From a note at the foot of this account it appears that there were then due to John Ashfield, late master of the new works, arrears of salary for nineteen years. From a payment made to the clerk and choristers of the elder Saint Mary’s Chapel it is evident that the choral service, which must have been transferred to that portion of the church before the re-building of the new part of the edifice, still continued to be performed therein in 1491, which would hardly have been the case if the workmen had been then employed near the place. Hence it may be inferred that the *northern transept* was not undertaken until after this chapel was disused. From 1492 till 1498 the Convent appears to have been paying off old debts: in the latter year, however, the expenses began to increase; and it is therefore probable that about that time the transept was

commenced upon the old foundations : John Martyn being then master of the works. This portion of the building remained unfinished until after Abbot Newland's death ; and a new *door-way* was made into the elder Lady Chapel in consequence of the unfinished and impassable state of the north transept. Over this door-way are the arms of *Abbot Somerset*, and Newland's arms appear in the vaulting of the roof of the transept.

Much money must also have been expended in the other buildings of the Abbey about this time ; for the refectory and cloister, and more particularly the highly-decorated superstructure over the Norman *gate-way* from the Upper to the Lower Green, must have been chiefly executed between 1480 and 1520 : the latter having the effigies of Newland and Elliot in niches, with their arms on the pedestals by which they are supported. The arms and initials of W. Burton, who was abbot from 1533 to 1537, on the upper part of the present altar-screen, shew that interior decorations were going on in his time, and till near the dissolution of the Abbey. (See PLATE XI. 2.)

Although it is not easy to explain when and on what account the *nave and ailes* were demolished, we may presume that it was anterior to the dissolution, and that their re-erection was among the works in progress by Newland, Elliot, Hunt, &c. Two arches of the nave, with clustered columns, are incorporated in the large buttresses to the west of the tower (f, f, in Plan) ; and at some distance from the western wall of the north transept there is the base of a buttress, which indicates the termination of that end of the church : but not of the Norman edifice.

In 1542, when Saint Augustine's Monastery was converted into a Cathedral, the dilapidations which it had sustained during the three preceding years, were partly repaired, the interior was re-decorated, and the very curious tracery carvings in wood which adorn the stalls of the present choir were removed from their original situation, near the tower. After these alterations were effected, it appears by the following extract from one of the capitular registers, that the clergy eagerly endeavoured to revive the splendid and gawdy ceremonies of the ancient church service :—

Md.—Rec^d the first of Maye, 1555, by Cloude the Carier, of the gifte of the kinge and quenes most excellent ma^{ties} to the Cath. Church of Bristol, the Copes Vestments &c. followinge ; —

Imprimis III Copes, one of Rredd Satten with streaks of gold pst decon and subdecon:—another of yellow velvet pst deacon and subdecon:—Another of blewe velvet pst decon & subdecon.

It. III Aulter ffronts an. of yellow velvet an. red satten wth streaks of gold:—Another of blewe velvet and yellow satten.—Another of violet velvet and grene satten.

Soon after the accession of Queen Elizabeth, when orders were issued for the general *demolition of roods, images, and other ornaments of popish worship*, the following letter was addressed by three Commissioners in London to the Dean and Chapter of Bristol:—

“ After our hartie comendacōns.—Whereas we are credibly informed that there are divers tabernacles for Images as well in the fronture of the Rodeloft of the Cath^l Church of Bristol, as also in the frontures back and ends of the walles wheare the comⁿ table standeth, for asmoch as the same churche shoulde be a light and good example to th’ole Citie and Dioc. we have thought good to direct these our lres unto you and to require youe to cause the said Tabernacles to be defaced & hewen downe and after wards to be made a playne walle wth mortar plast^r or otherways & some scriptures to be written in the places & namely that upon the walle on the east ende of the quier wheare the comⁿ table usually doth stande the table of the com^{and}ts to be painted in large characters with convenient speed and furniture according to the orders latly set furthe by vertue of the Quenes ma^{ty}. com^{ission} for causes ecclesiasticall at the coste and chardges of the said churche whereof we require you not to faile. And so we bed you farewell. ffrom London the xxi^e of December 1561.”

In 1629 a new west window was made, an organ was built, and other works were executed in the Cathedral, by means of voluntary contributions.⁵ During the Protectorate of Cromwell, Walter Deyos, the Mayor of Bristol, evinced his intemperate zeal for the new government, by causing the lead to be stripped from the Cathedral and Cloisters; but other members of the corporation took measures to prevent further demolition, and orders were issued in January, 1655, for the sale of the lead, and for the application of the proceeds to repair the building.⁶ Eight years afterwards, as we learn from the Annals of Bristol, “ the Cathedral Church was new mended, and flourished.”⁷ In the year 1670 the sum of 1300*l.* was

⁵ Evans’s Chronological Outline, &c. p. 176.

⁶ Barrett’s History of Bristol, p. 286, from Tolzey Book, p. 99.

⁷ Bristol Memorialist, 1816–1823, p. 287.

laid out on the Church and prebendal houses, and between the years 1681 and 1685 upwards of 300*l.* more in repairing the pavement, *painting* the east end of the choir, and otherwise ornamenting the church.

The next alteration effected in the Cathedral was in 1713, when the floor of the chapter-house was raised between two and three feet above the old pavement. Four large modern sashes were at the same time inserted in place of the old circular windows; and over the door was affixed this inscription:—
 “ *Capitularis hæc domus reparata et ornata fuit, A.D. 1713, Honorabili et Reverendo Roberto Booth, S.T.P. decano, Jacobo Harcourt, S.T.B. vice-decano, Hugone Waterman, A.M. Thesaurario.*”

The site of the west end of the old church was leased for tenements soon after the foundation of the Bishoprick: the first lease being granted in the year 1583. Before that time a small tenement had been erected over the arched vault, or cellar, which adjoins the south entrance into the present church. It had been inhabited by William Blomer, the sub-sacrist. The vault was probably the strong room of the sacristy of the old church, and had been preserved and built over, after the adjacent western parts of the old church had been destroyed.

The remaining space then leased was one hundred and eighteen feet long by ninety feet wide; but in that width it evidently included about eighteen or twenty feet beyond the ancient church to the north, on which the stone of the ruined building is now lying. The space had been then recently converted into a garden and enclosed with a wall. The lease has since been frequently renewed, but the Chapter have agreed never to renew it again: we may therefore hope to see this area an ornamental, rather than a filthy, appendage to the church. The ground on the north side of the building has accumulated more than four feet in height, in consequence of which the pavement of the church, as well as the walls, must always be damp.

Respecting the *interior of the church*, and some of its ornamental details, it will be expedient to relate a few particulars. By the view of the interior, (PLATE XII.) the section at the east end, (PLATE VII. and PLATE VI. B) it will be seen that the *vaulting of the ailes* is of equal height to that of the nave, and that it exhibits a peculiar, and, I believe, unique example of construction,

whence it claims the particular attention of the antiquary and the architect. It is well known that the ailes of churches, in almost every instance, are considerably lower than the nave and choir, which are supported, or strengthened by flying buttresses, extending from the side walls of the former, to other large buttresses, against the ailes: in the lofty and lighter styles of architecture, as King's College Chapel, Cambridge, Henry the Seventh's Chapel, and similar buildings, the outer or lateral buttresses are very large and massive. In the design of the choir and ailes of Bristol Cathedral the architect has adopted a novel and truly original principle: and when we recollect that the artists of the middle ages were constantly seeking for improvements, to vary from preceding examples, we are surprised that this invention was not repeated, with new adaptations, in some subsequent buildings. If this has been done, I have not met with it. In the example before us, we find that the arches between the choir and ailes rise as high as the central vaulting, and that the side windows of the ailes correspond in height. Hence both the choir and ailes are lighted by these lateral windows. This is shewn by the section, PLATE VII., and also in PLATE VI., B. By comparing and analysing these two engravings, the architect, and it is hoped also every other reader, will easily understand the construction of this part of the church. These sections also, in union with the view, PLATE XII., display another peculiarity, which manifests at once the science and fancy of the architect. To counteract the thrust of the vaulted roof of the choir, and at the same time give intricacy, variety, and picturesque effect to the ailes, the architect constructed a series of horizontal buttresses, or beams, across these ailes, supported by arches, and sustaining insulated ribs and vaulting.

In the *Vestibule to the Vestry*, PLATE VIII. marked N, in the Ground Plan, there is a similar design in the ribs, which are detached from the walls, and unite in a large horizontal rib under a *flat roof*. The door-way between this room and the vestry, PLATE VIII., E, with the niche over it, d; another niche at f, a small window at b, the thickness of the wall of the aile, c, and a recess, forming a sort of fire place, at a, are clearly shewn in this engraving, which is a section from north to south, whilst an elevation of the

south side of the same room is shewn in the same Plate, D. This side is ornamented with a series of *ogee arches* of unusual design in the curvature of the mouldings, adorned with cusps, buttresses, and finials of elaborate detail.⁸ These arches resemble the lower part of the *altar screen*, which has been much mutilated, and as shamefully defaced by the tasteless operations of some house painter.⁹ In PLATE VII. I have ventured to represent this screen as presumed to have been originally, or as it might be appropriately restored. Mr. Lysons, in “Gloucestershire Antiquities,” has shewn it as made up of four equal divisions, from north to south; but by careful measurement, I find this could not have been the case. The central compartment, now covered by a modern altar piece, is considerably wider than the two lateral arches. On the bold cornice are four fine busts, most likely portraits of King Edward I. and the contemporary Lord Berkeley.¹⁰ The upper part of this screen was probably made by *William Burton*, as the initials W. B. are cut on it. See Engraved Title Page, 2.

The *organ screen* appears to have been constructed when the church was first fitted up for the cathedral service, and its style of architecture, armorial bearings, &c. identify its patrons and age. The Tudor arms, with a dragon and greyhound for supporters, with the initials H. R.—those of the Prince of

⁸ Mr. Lysons considered this apartment so singular and curious that he has given a large view of it in the volume of etchings already referred to. Mr. Skelton has also engraved it for his “Antiquities of Bristol.” The former learned antiquary says the vestry was “formerly a chapel of the Berkeley family; from the arms over the door, it appears to have been built by Thomas Lord Berkeley, who succeeded to the barony in 1281, and died 15 Edward II. he being the first who added the ten crosses to the chevron on the arms.” The crockets on the arch moulding of the door-way to the vestry are remarkable, as they rather resemble shells than leaves.

⁹ Few things can be more displeasing to the eye, and annoying to the feelings, than such misapplication of work: painting over a fine and interesting stone screen, to imitate a piece of bad theatrical scenery, is the climax of bad taste.

¹⁰ These busts are delineated in the engraved title page, PLATE XI. in which are also shewn the crown and royal arms, at the centre of the same screen, the arms of Berkeley, &c. The two niches and canopies, in the same engraving, are from the battered screen at the eastern end of the north aisle: a restored representation of which, very carefully executed, is published in Skelton’s “Antiquities of Bristol.”

Wales, with E. P.—and the letters T. W. on a shield, are inserted in the spandrils of the door-way. The last initials are those of Thomas Wright, who was appointed receiver general for the Chapter in 1541. The screen, between the choir and south aisle, is covered with panelling, and has a shield on the south side, with the initials of T. W. See PLATE VI. B.

In the anti-choir, west of the organ screen, is a *stone pulpit*, presented by Bishop Wright, charged with inscriptions and armorial bearings.

The *Bishop's palace*, on the south side of the Cathedral, is mostly of modern construction, and it is related that Bishop Butler expended above 5000*l.* in repairs and alterations: there are some Norman arches incorporated with the later walls.

The *Deanery*, at the south west corner of College Green, is likewise of modern date. Its front, towards College Green, is said to have been built, or new cased, by Dean Creswick, between 1730 and 1739: and it is reported that Warburton made some alterations in the garden front and in the interior.

CHAP. IV.

AN ACCOUNT OF THE SEPULCHRAL MONUMENTS AND INTERMENTS OF
EMINENT PERSONS WITHIN THE CATHEDRAL.

HAVING detailed the chief historical events connected with the monastic and Cathedral Church of Bristol, it will be expedient, in the next place, to notice the tombs and monumental memorials of those persons who, during a long succession of years, have been interred within its walls.

From the time of its foundation to its dissolution, the Abbey of Saint Augustine was the burial-place, it may almost be said the family vault, of the Berkeleys; and several of the ancient monuments now remaining were raised in commemoration of members of that house. There are in the walls of the chancel, and in those of the north and south ailes of the choir, eight richly ornamented recesses, locally termed "*monks' cowl*," (similar to that represented in the title-page to this volume,) which appear to have constituted part of the original design, as they were evidently constructed when the church was re-built, and have been successively occupied by monumental effigies of persons whose rank entitled them to sepulture within the church. Two of these recesses, in the north aile, and another in the south aile, either never contained effigies, or they have been destroyed.

In the following notices of monuments, and of persons interred within the church, a chronological order is adopted, and references made to the ground plan, to point out the respective places of sepulture.

ROBERT FITZ-HARDING died on the 5th of February, 1170, and according to Dugdale, "with EVA *his wife*, lieth buried in the Quire of Saint Augustine's Abbey, whereof he was the pious founder."¹ The monument usually

¹ Baronage, vol. i. p. 350. — In commemoration of the Founder and Foundress, as appears from Abbot Newland's roll, a special prayer was said in the Abbey at seven o'clock every morning, and also daily prayers in the Chapter House. On the eve of their anniversary, the Abbot performed divine rites for the soul of the Founder, and the Prior for the Foundress: and the Abbey bells were tolled. On the following day, a canon's loaf of bread, called a *myche*, and

ascribed to these persons, under an arch between the Elder Lady Chapel and the north aisle, may with more certainty be referred to the third Maurice, Lord Berkeley, who died in 1368, and Elizabeth his wife.²

Near the great north door is a sepulchral stone of singular form, which doubtless commemorates one of the earliest Abbots, and was probably removed from the old Church. It is in the shape of a coffin lid, having sculptured upon it a bald head, much defaced, and a cross fleury.

ROBERT, Lord Berkeley, died in 1219, and, as Dugdale states, "was buried in the north aisle of the Abbey over against the high altar, in a monk's cowl."³

ABBOT DAVID, who died in 1234, was buried, according to Barrett, "under a marble slab, with a skull and cross-bones, near the Elder Lady Chapel."⁴ His patron, the first THOMAS, LORD BERKELEY, whose death occurred nine years afterwards, is said to have been interred "in the south aisle, in that arch next to the rood altar."⁵ He must necessarily have been buried in the older church; but his effigy was probably removed into the present edifice and deposited in an arched recess near the west end of the south aisle. (20, in Plan.) The armour is mostly concealed by the surcoat, which is fastened round the waist by a baldrick, whence depends a short sword. The helmet is cylindrical, without a beaver; on the left arm is a

three herrings, were given to each of one hundred poor men; with two bushels of peas to be divided amongst them. The Abbot had a cake worth 4*d.* with two casts of bread, and 4*d.* for wine;—the Prior, Sub-Prior, and Almoner, were allowed, severally, two cakes, worth 2*d.* each, one cast of bread, and 2*d.* for wine;—and to every friar of Bristol, and to every prisoner in the Newgate Gaol, there was allotted a loaf.—See also Barrett's History of Bristol, p. 250.

² In 1684, two large stones which had contained brass plates, and were supposed to have covered the remains of the founder and his lady, were removed from the entrance to the choir. They must, however, have commemorated some other personages, as monumental brasses were not used until after Fitz-Harding's time.

³ Baronage, vol. i. p. 352.—On the vigil of his obiit, the Abbot had a cake worth 2*d.*, two casts of bread valued at 1½*d.* and 4*d.* for wine. Every canon had a cake worth 1*d.*; and to every friar of the four orders in Bristol was given a loaf. This Baron gave to the canons of St. Augustine's "divers tenements, lands, and woods; also wine for oblations at the consecration of the body and blood of Christ," and endowments for "two lamps, before the *high altar*, and the *altar* where our Lady's mass was celebrated."—Dugdale, ut supra.

⁴ History of Bristol, p. 266.

⁵ Dugdale's Baronage, vol. i. p. 353.

shield, charged with the Berkeley arms;⁶ and at the feet is a lion. This baron is said to have incurred the displeasure of King Henry the Third, by whose command he entered the order of Knights Templars. His effigy is represented cross-legged.

ABBOT LONG died in May, 1264, and, according to Barrett, was buried in the north transept. The second MAURICE, LORD BERKELEY, who died in the year 1281, is stated by Dugdale to have been buried in the north aisle; but the statue in the central recess of the south aisle (19, in Plan) was most likely intended for him.

The second THOMAS, LORD BERKELEY, was interred in this Church in 1321: JANE, his first wife, died twelve years previously, and was sepulchred “in the arch betwixt the vestry and the south aisle.” That recess (16, in Plan) was formerly open to the vestry; but the upper part, above a modern altar tomb, is walled up. The south side of the tomb is seen in the vestry, and bears the royal arms (See PLATE VIII. 3), and those of Berkeley (1 and 5), Ferrers (2), and Quincy (4).⁷ As the wives of this nobleman were of the two latter families, the monument may be ascribed to himself and his Ladies, although it has been usually attributed to the third Maurice, Lord Berkeley, who died in 1326.

ABBOT KNOWLE, the re-founder of the Abbey, died in 1332, and to him may be ascribed the effigy within the recess (11, in Plan) in the north wall of the chancel.⁸ It is habited “in pontificalibus,” having a rich mitre, which rests on a pillow supported by angels, and at the feet is a lion.

The monument formerly attributed to Robert Fitz-Harding, and Eva his wife, may be assigned with more propriety to the third MAURICE, LORD BERKELEY,⁹ and his LADY, ELIZABETH. It is an altar tomb of free-stone,

⁶ See PLATE VIII. B, 1 and 5, for these arms.

⁷ These armorial bearings, with an ornament of unusual character, are shewn in PLATE VIII. B.

⁸ See Vignette in the title-page.

⁹ His father, Thomas, in 1346, purchased of the Abbot of Saint Augustine’s “a place for a priest to dwell in; and to pray for the souls of all the faithful departed; endowing the priest with competent lands. He also gave, in 1352, a yearly rent of 3*l.* 6*s.* 8*d.* to a priest to sing for the soul of Margaret his wife, who died 5th May, 1337, and was buried under the arch between the elder chapel of our Lady and the north isle.”—Dugd. Baronage, vol. i. p. 358, 359.

placed under an open arch between the Elder Lady Chapel and the north aisle (3, in Plan), bearing recumbent effigies of a male and a female. At the sides of the tomb are canopied niches and buttresses, but sadly chipped and mutilated. The male figure is habited in a mixed species of armour, consisting of chain mail covered with plates; the helmet is conical; the lower extremity of the hauberk, which descends below the surcoat, is of peculiar shape, being elliptical; the sollerets are pointed. The head rests on a mitre surcharged with a cross: on the surcoat are depicted the Berkeley arms. From the right and left sides depend swords, and at the feet is a lion.¹⁰ The female figure is attired in a long vest, with very rich flowing drapery; the head reclines on a cushion supported by angels; and a greyhound reposes at the feet. The roof of the arched recess, within which the monument is placed, is adorned with quatrefoil panels; and at one end is an ornamented shield bearing the Berkeley arms. A modern inscription states, that Robert Fitz-Harding laid the foundation of the Church and Monastery in 1140, dedicated and endowed it in 1148, and died in 1170. The monument was repaired and painted in the year 1742, at the expense of Lady Betty Germaine.

ABBOT COKE, according to Barrett, was buried in the Lady Chapel:—the fourth MAURICE, LORD BERKELEY, was also interred in the Church, but the place is not ascertained.

SIR JAMES BERKELEY, by his will dated 1404, bequeathed his body to be buried in the Abbey of Saint Augustine in his father's tomb, and gave six marks for a priest to celebrate divine service there for the health of his soul.

Against the east wall of the Newton Chapel is an altar tomb of gray marble (21, in Plan), which formerly sustained effigies of SIR RICHARD NEWTON CRADOCK, a Justice of the Court of Common Pleas, who died in December, 1444, and of his wife. The statues were destroyed during the civil wars: but the monument was repaired in 1748.

¹⁰ Mr. Gough, in his "Sepulchral Monuments," vol. ii. part i. p. 28, has attributed this monument to *Robert Fitz-Harding*, who died in 1170. In an erratum he says, on the authority of Mr. S. Lysons, "it is unquestionably that of *Maurice, Lord Berkeley*, whose death occurred in 1368:" in p. 44 of the same volume, are engravings of the effigies of the second *Thomas, Lord Berkeley*, and *Jane* his wife.

In a recess on the south side of the chancel (14, in Plan) is an effigy, which has been attributed to, and was doubtless intended to commemorate ABBOT NEWLAND, or Nail-hart, whose rebus and initials appear on a shield, supported by angels, at the feet of the figure.

Against the north wall of the chancel (10, in Plan) is an effigy "in pontificalibus," supposed to represent ABBOT MORGAN.

The fifth THOMAS, LORD BERKELEY, who died in January, 1532, by his will directed that his body should be first buried in the church of Mangottsfield, in Gloucestershire: and after an interval of one quarter of a year, be removed to Saint Augustine's Abbey, and there interred near his first wife, Eleanor. He also directed his executors to maintain a chantry priest within the Abbey for ten years, and to expend forty pounds upon a tomb.

At the east end of the north aisle is a low altar tomb (30, in Plan), which supports an emaciated figure of BISHOP BUSH, who died in 1558. The head rests upon a mitre, and by his right side is a crozier. Over each of the pillars is a shield bearing arms. Round the base and cornice of the monument is an inscription. On a grave-stone, below the altar-steps, is inscribed, "Of your charity pray for the soul of *Edithe Busshe*, otherwyse called Ashley, who deceased the 8th day of Oct. A. D. 1553." His marriage with this lady caused Bush to be deprived of his Bishoprick.

On a massive altar tomb (22, in Plan) are effigies of SIR HENRY NEWTON, Knight, who died in 1599, and of CATHARINE, his wife, the daughter of Sir Thomas Paston, of Norfolk. Underneath, are representations of six children. Another ponderous monument (23, in Plan) commemorates SIR JOHN NEWTON, Bart., who died without issue in 1661, and whose effigy is shewn in armour.

Against the south wall of the chancel (13, in Plan) is a monument with a canopy supported by columns. It contains a tablet inscribed to SIR JOHN YOUNG, Knight, DAME JOAN, his wife, and their family. The former died in 1603, aged seventy. Two kneeling figures of men in armour, a recumbent effigy of a female, and eight children in the attitude of prayer before a desk, form the chief features of this memorial.

Near Abbot Morgan's effigy is a mural monument, with angels, and painted effigies of a man in armour, and of a woman, both kneeling at a

desk: underneath, are figures of seventeen children, also kneeling. This commemorates SIR ROBERT CODRINGTON, who died in February, 1618, ANNE, his wife, and their issue.

A monumental memorial of similar character (31, in Plan) is affixed to the south wall of the north aisle. It contains a recumbent figure of a man, his left hand resting on a cushion, and in his right, a short truncheon; an inscription commemorates SIR CHARLES VAUGHAN, Knt. who died in February, 1630: two other tablets preserve the memory of his two wives, FRANCES, daughter of Sir Robert Knolles, who died sixteen years before her husband, and of DOROTHY, who survived him.

On a black marble tablet, against the north wall of the chancel, are brief inscriptions to BISHOP SEARCHFIELD, and DEAN CHETWYND.

Beneath a grave-stone, under the east window of the north aisle, are the remains of BISHOP WESTFIELD, who died in 1644, and of ELIZABETH his wife. The word "expurgiscar," on a plain stone near the bishop's throne, marks the spot where his successor, THOMAS HOWELL, lies entombed; and GILBERT IRONSIDE, a succeeding prelate, is deposited under an adjoining stone. Inscriptions on the floor of the north aisle commemorate DEAN TOWGOOD, and ELIZABETH his wife.

A mural monument of marble, at the east end of the south aisle, bears a Latin inscription on DEAN BOOTH, who died in 1730.

BISHOP BRADSHAW lies interred under a grave-stone near the pulpit. A similar stone, in the north aisle, covers the remains of the REV. JAMES HARCOURT, one of the prebendaries of the Cathedral, who died in 1739, and of his family. A black marble slab, at the upper end of the south aisle, commemorates the REV. J. SUTTON, another prebendary, who died in December, 1745. A mural tablet, affixed to a pillar at the opposite extremity of the aisle, bears a Latin inscription to the memory of JACOB ELTON, Esq. captain of the Anglesea man-of-war, who was killed in an engagement with the French on the 29th of March, 1745.—Two flat stones near the entrance of the choir from the south aisle mark the places of sepulture of BISHOPS BUTLER and CONYBEARE.

On a marble slab, in the north aisle, is an inscription to the memory of MARY, the wife of the Rev. WILLIAM MASON, who died March 27, 1767,

aged twenty-eight. A pathetic and truly poetical epitaph by her husband, the author of "The English Garden," &c. cannot fail of awakening sympathy and admiration in every reader of sensibility.

On a pyramidal monument in the north aisle (5, in Plan) is the figure of an angel seated, holding a medallion likeness of WILLIAM POWELL, Esq. the eminent tragedian, and one of the patentees of Covent Garden Theatre, who died July 3, 1769, aged thirty-three. A poetical tribute to his memory, by George Colman, is inscribed upon the basement. This monument was executed by J. Paine, 1771.

The memory of NATHANIEL FOSTER, D.D. a prebendary of this Cathedral, is preserved in a long Latin inscription at the south end of the chancel. Foster died in 1757, in the forty-first year of his age, and had distinguished himself by publishing an edition of the Hebrew Bible divested of points, and by an intimate knowledge of the Latin, Greek, and Hebrew languages.

A mural tablet, in the south aisle, bears some verses, by Mrs. H. More, eulogizing the REV. SAMUEL LOVE, one of the minor canons, whose death occurred in 1773.

In the transept, near the north door, (1, in Plan,) is a monument by Bacon, raised in commemoration of MRS. ELIZABETH DRAPER, the famed *Eliza* of *Sterne*, who died Aug. 3, 1778. It consists of a plain basement supporting a pointed arch of Sienna marble; under the latter, standing on each side of a pedestal bearing an urn, are two female figures of white marble in *alto relievo*, meant to personify Genius and Benevolence, and a bird in the act of feeding its young, said to be an attribute to the latter virtue.

A slab commemorates the death and interment of DEAN LAYARD.

A pyramidal monument at the east end of the same aisle (8, in Plan), bears a long Latin inscription, commemorative of THOMAS COSTER, Esq., sometime M. P. for the city of Bristol, whose death occurred in 1789.

In the south aisle is a monument to WILLIAM GORE, Esq. formerly major of the thirty-third regiment of foot, and subsequently lieutenant-colonel of the Bristol Volunteers, who died in July, 1814. On a basement are statues in bold relief of two soldiers, supporting a medallion bust of the deceased. It was erected at the expense of the volunteers whom he had commanded.

A cenotaph in the same aisle, by *F. Chantrey*, Esq. R. A. represents a

beautifully executed female figure, intended to personify Resignation. It is seated on a Grecian stool, or chair, with the hands resting on the knees, and the head elevated, as in the act of pious supplication. An inscription underneath records the name of MARIA ELWYN, wife of William Brame Elwyn, and the date of her decease, 28th of March, 1818. She was buried in the crypt of St. Michael's Church, Bristol. The beauty and simplicity of this admirable piece of sculpture forms a marked contrast to the monument last noticed.

In the Newton Chapel is a marble mural monument, containing a basso relievo representation of a female figure, supported by an angel, to commemorate ELIZABETH CHARLOTTE STANHOPE, who died on the 13th of June, 1816. This was executed by R. Westmacott, Esq. R.A.

A small tablet, in the floor of the cloister, marks the place of sepulture of EDWARD BIRD, Esq. R.A., a native of Bristol, who died on the 2nd of November, 1819. Few of the highly gifted artists of our times made a more rapid progress in his profession than the once amiable and estimable man whose remains are here immured; and who by unremitting and zealous devotion to attain excellence, neglected that bodily exercise and mental relaxation which are essential to health. The faithless promises of an officer at court preyed heavily on his spirits at a time when sickness had weakened his bodily frame, and tended to hasten his death. I knew him well, and revere his memory.

Beneath the window at the eastern extremity of the south aisle is a handsome monument to the memory of MARY SPENCER GROSETT, who died at Laycock Abbey, in October, 1820.

In a recess of the north aisle (9, in Plan) is a modern monumental Statue, by *E. H. Bailey*, Esq. R.A. It represents a female in a kneeling position, with the arms folded on the bosom, and the head bent forwards, in the attitude of prayer. It commemorates HARRIET ISABELLA, wife of JOHN MIDDLETON, Esq. of Clifton, who died the 13th of May, 1826. An examination of this beautiful piece of modern sculpture and those by Chantrey and Westmacott, in this church, at once manifests the vast advancement in art and the improved taste of the present age over that immediately preceding it.

A CHRONOLOGICAL LIST OF THE
BISHOPS OF BRISTOL,
WITH THE CONTEMPORARY KINGS OF ENGLAND.

No.	BISHOPS.	Consecrated or Installed.	Died or Translated.	Buried at	Kings.
1	Paul Bush	Cons. June 25, 1542	Died Oct. 11, 1558	Bristol Cath.	{ Henry VIII. } Edw. VI. Mary.
2	John Holyman	Cons. Nov. 18, 1554	Died Dec. 20, 1558	Hanborough.	Mary.
3	Richard Cheyney	Inst. 1561	Died April 25, 1579	Gloucester	Elizabeth.
4	{ John Bullingham, } { jointly with Glouc. }	Inst. 1581	Died May 20, 1598	Gloucester	Elizabeth.
5	Richard Fletcher	Cons. Dec. 14, 1589	{ Worcester. . . 1593 } { London . . . 1594 } { D. June 15, 1596 }	London	Elizabeth.
6	John Thornborough.	Inst. Aug. 23, 1603	{ Worcester, } { Dec. 8, 1616 } { Died July 9, 1641 }	Worcester.	Jas. I. Charles I.
7	Nicholas Felton	Cons. Dec. 14, 1617	{ Ely. 1618 } { Died Oct. 5, 1626 }	{ St. Antholin's } { Ch. London. }	Jas. I. Charles I.
8	Roland Searchfield	Cons. May 9, 1619	Died Oct. 11, 1622	Bristol	James I.
9	Robert Wright	Cons. March 23, 1622	{ Lichfield . . 1632 } { Died. 1642 }	{ Eccleshall, co } { of Stafford. . }	Jas. I. Charles I.
10	George Coke	Cons. Feb. 10, 1632	{ Hereford . . 1636 } { D. Dec. 10, 1646 }	Hereford.	Charles I.
11	Robert Skinner	Cons. Jan. 15, 1636	{ Oxford 1641 } { Worcester . . 1663 } { D. June 14, 1670 }	Worcester.	Charles I. and II.
12	Thomas Westfield	Inst. June 28, 1642	Died June 25, 1644	Bristol	Charles I.
13	Thomas Howell	Inst. April 12, 1645	Died. 1646	Bristol	Charles I.
14	Gilbert Ironside	Inst. Jan. 17, 1660	Died Sept. 19, 1671	Bristol	Charles II.
15	Guy Carleton	Cons. Feb. 11, 1671	{ Chichester, } { Jan. 8, 1678 } { Died July 6, 1685 }	Chichester.	Chas. II. Jas. II.
16	William Goulson.	Cons. Feb. 9, 1678	Died April 4, 1684	Simondsbury.	Charles II.
17	John Lake.	Trans. Aug. 12, 1684	{ Chichester. 1685 } { D. Aug. 30, 1689 }	{ St. Botolph's, } { London. . . . }	{ James II. } Wm. and Mary.
18	{ Sir Jonathan Trelaw- } { ney, Bt. }	Cons. Nov. 8, 1685	{ Exeter, April 13, } { 1689 } { Winchester, 1707 } { D. July 19, 1721 }	{ Trelawney, in } { Cornwall . . }	{ James II. } Wm. and Mary { Anne, & Geo. I.
	Knightly Chetwood.	Not confirmed.			
19	Gilbert Ironside	Cons. Oct. 13, 1689	{ Hereford, July } { 29, 1691 } { D. Aug. 27, 1701 }	{ St. Mary So- } { merset, Lon. }	{ Jas. II. Wm. and } { Mary, Anne.
20	John Hall	Cons. Aug. 30, 1691	Died Feb. 4, 1709	Bromsgrove	{ Wm. and Mary } { Anne.
21	John Robinson	Inst. Feb 7, 1710	{ London. . . . 1713 } { D. April 11, 1723 }	Fulham.	Anne, & Geo. I.
22	George Smalridge	Cons. April 4, 1714	Died Sept. 27, 1719	Christ Ch. Oxf.	Anne, & Geo. I.
23	Hugh Boulter	Cons. Nov. 15, 1719	{ Armagh . . . 1723 } { Died June, 1742 }	Westminster.	George I. and II.

No.	BISHOPS.	Consecrated or Installed.	Died or Translated.	Buried at	Kings.
24	William Bradshaw	Cons. . . Oct. 18, 1724	Died . . Dec. 16, 1732	Bath Abbey Ch.	George I. and II.
25	Charles Cecill	Cons. . . Feb. 25, 1732	{ Bangor 1734 } { Died 1737 } { Oxford 1737 }	. . . . .	George II.
26	Thomas Secker	Cons. . . Jan. 19, 1734	{ Canterbury, 1758 } { D. Aug. 1, 1768 } { Norwich . . . 1738 }	Lambeth	George II.
27	Thomas Gooch	Cons. . . June 12, 1737	{ Ely 1748 } { Died 1754 }	{ Cai. Col. Ch. } { Cambridge . }	George II.
28	Joseph Butler	Cons. . . Dec. 3, 1738	{ Durham . . . 1752 } { D. June 16, 1754 }	Bristol	George II.
29	John Conybeare	Inst. . . Jan. 14, 1750	Died . . July 13, 1755	Bristol	George II.
30	John Hume	Inst. . . July 23, 1756	{ Oxford 1758 } { Salisbury . . 1766 } { D. July 27, 1782 }	Salisbury	George II.
31	Philip Yonge	Inst. . . Aug. 4, 1758	{ Norwich . . . 1761 } { Died 1783 }	Westminster . . .	George II.
32	Thomas Newton	Inst. . . Dec. 8, 1761	Died 1782	St. Paul's, Lond.	George III.
33	Lewis Bagot	Inst. . . March 4, 1782	{ Norwich . . . 1783 } { St. Asaph . . 1790 } { Died 1802 }	St. Asaph	George III.
34	Christopher Wilson	Inst. . . June 21, 1783	Died 1792	London	George III.
35	Spencer Madan	Inst. . . May 12, 1792	{ Peterboro. . 1794 } { Died Nov. 8, 1813 }	Peterborough . . .	George III.
36	Hen. Regin. Courtenay .	Inst. . . April 12, 1794	{ Exeter 1797 } { D. June 9, 1803 }	{ S. Audley-st. } { Chap. Lond. }	George III.
37	F. H. Cornwall	Inst. . . April 20, 1797	{ Hereford . . 1802 } { Worcester . . 1808 }	Living	George III.
38	Hon. Geo. Pelham	Inst. . . Feb. 16, 1803	{ Exeter 1807 } { Lincoln 1820 } { D. Feb. 7, 1827 }	London	George III.
39	John Luxmore	Inst. . . Aug. 21, 1807	{ Hereford . . 1808 } { St. Asaph . . 1815 }	Living	George III.
40	Wm. Lort Mansel	Inst. . . Sept. 3, 1808	Died . June 27, 1820	Trin. Col. Camb.	George III.
41	John Kaye	Inst. . . July 17, 1820	Lincoln 1827	Living	George IV.
42	Robert Gray	Inst. 1827	. . . . .	Living	George IV.

A CHRONOLOGICAL LIST OF THE
DEANS OF BRISTOL.

WITH BIOGRAPHICAL MEMORANDA.

No.	DEANS.	Installed, &c.	Died or removed.
1	William Snow ¹	Appointed.. June 4, 1542	.....
2	John Whiteheare.....	Installed.. Oct. 1, 1551	.....
3	George Carew ²	Installed.. Nov. 5, 1552	Deprived 1553
4	Thomas Reynolds ³	Installed 1553	.....
5	Henry Jolliffe.....	Installed.. Aug. 20, 1554	{ Deprived 1559 { Died 1573
6	George Carew.....	Restored.. Nov. 10, 1559	{ Resigned 1570 { Died 1583
7	John Sprint.....	Installed . March 1, 1579	Died Feb. 1589
8	Anthony Watson ⁴	Installed.. July 22, 1590	Resigned 1598
9	Simon Robson.....	Installed March 29, 1598	Died..... May or June, 1617
10	Edward Chetwynd ⁵	Installed.. June 16, 1617	Died May 13, 1639
11	Matthew Nicholls.....	Installed.. June 22, 1639	Resigned..... 1660
12	Henry Glemham.....	Installed.. July 28, 1660	Bishop of St. Asaph..... 1667
13	Richard Towgood ⁶	Installed .. May 1, 1667	Died..... April 23, 1683
14	Samuel Crossman ⁷	Installed .. May 1, 1683	Died Feb 4, 1684
15	Richard Thompson.....	Installed.. May 25, 1684	Died..... Nov. 29, 1685
16	William Levett ⁸	Installed.. Jan. 10, 1685	Died..... Feb. 11, 1693
17	George Royle ⁹	Installed March 10, 1693	Died April, 1708

BIOGRAPHICAL MEMORANDA OF THE DEANS.

¹ The last Prior of Bradenstoke, in the county of Wilts.

² The many and rapid promotions of this gentleman shew that he was less devoted to God than Mammon. He was successively Chaplain to King Edward the Sixth; Precentor, Archdeacon, and Canon of Exeter; Archdeacon of Totness; Precentor and Prebendary of Sarum; Prebendary of Wells and Chichester; Chaplain and Dean of the Chapel to Queen Elizabeth; Registrar of the Garter; Dean of Exeter, Christ Church, Oxford, Bristol, and Windsor; Rector of Silverton, in the county of Devon; Master of the Savoy Hospital, and Rector of St. Giles's in the Fields, London, where he was buried. He was a sad waster of the patrimony of Windsor, leased out every thing, and if the visitor, the Lord Keeper Bacon, had not interfered, he would have ruined Windsor to provide for his family.—See an account of him in Eryth's Catalogue of the Deans and Canons of Windsor at the end of Ashmole's Hist. of Berks. vol. iii. p. 231.

³ Fuller names Reynolds as Dean, and he is also mentioned in the manuscript list in the Chapter-room; but Le Neve and Browne Willis omit him.

⁴ Watson was made Bishop of Chichester in 1596; but held this Deanery in commendam for two years.

⁵ Was so much esteemed as a preacher, that, in 1607, the Mayor and Common Council of Bristol appointed him their public Lecturer. In 1613 he was made Chaplain to Queen Anne; and on the death of Dr. Robson, three years afterwards, was promoted to this Deanery.—Wood's Athenæ Oxonienses, by Bliss, vol. ii. c. 641.

⁶ After obtaining his degrees in arts, at Oxford, Towgood was made Master of the School on the College Green, Bristol, and afterwards Preacher at All Saints Church in that city. In the civil wars of Charles the First he was expelled from his benefice and imprisoned by the parliamentarians; but on the Restoration, was rewarded by being created a Prebendary of Bristol Cathedral, and subsequently Dean of the same church. The latter dignity he enjoyed until his death. He published several sermons which he had preached in opposition to the proceedings of the parliamentary faction.—Wood's Athenæ Oxonienses, by Bliss, vol. iv. c. 85.

⁷ Crossman had previously been a Prebendary of Bristol Cathedral. Several of his sermons were published. He was buried in the south aisle of Bristol Cathedral.—Wood's Athen. Oxon. by Bliss, vol. iv. c. 86.

⁸ Buried in Christ's Church Cathedral, Oxford.

⁹ Royle accompanied King William the Third in his expedition to Ireland, to reduce the force of King James the Second. He was afterwards made domestic Chaplain to Tillotson, Archbishop of Canterbury, Provost of Oriol College, and promoted to this Deanery. Whilst he resided at Bristol, various alterations and improvements were made in the Cathedral.—Wood's Athen. Oxon. by Bliss, vol. iv. c. 506.

No.	DEANS.	Installed, &c.	Died or removed.
18	Robert Boothe ¹⁰	Installed .. June 20, 1708	Died
19	Samuel Creswick	Installed .. Sept. 8, 1730	Resigned 1739
20	Thomas Chamberlayne	Installed .. Dec. 24, 1739	Died Sept. 15, 1757
21	William Warburton ¹¹	Installed .. Oct. 25, 1757	Gloucester Dec. 22, 1759
22	Samuel Squire ¹²	Installed .. June 21, 1760	Bishop of St. David's 1761
23	Francis Ayscough	Installed .. June 5, 1761	Died Aug. 15, 1763
24	Putts Barton	Installed .. Oct. 19, 1763	.....
25	John Hallam ¹³	Installed .. Feb. 22, 1781	{ Resigned 1800 Died Aug. 1811
26	Charles Peter Layard ¹⁴	Installed .. Feb. 22, 1800	Died May 11, 1803
27	Bowyer Edward Sparke	Installed .. May 28, 1803	Chester 1809
28	John Parsons ¹⁵	Installed .. Feb. 7, 1810	Peterborough Dec. 12, 1813
29	Henry Beeke ¹⁶	Installed .. Jan. 1, 1814	Living 1830

¹⁰ Of this Dean, Browne Willis observes, "He has by constant residence, and through his own example and interest in the Chapter, not only brought the choir service into so excellent order, that it is excelled by few others; but has ornamented the fabric to so great a degree, by annually laying out considerably upon it, as may be justly confessed by a stranger that has had the satisfaction of visiting most of the principal churches of England, and finds none more decently kept than this."—Survey of the Cathedrals, vol. i. p. 787.

¹¹ For some account of this distinguished Prelate, see the Author's History of Gloucester Cathedral, p. 42.—In one of Warburton's Letters to Hurd, dated Sept. 28, 1757, he says, "I have just received an account that Mr. Pitt has asked the Deanery of Bristol of the king for me, who has graciously nominated me to it."—In another Letter, Nov. 7, after his appointment to the Deanery, he says, "Six weeks ago I was *bleeded* for a dizziness. It has hung upon me more or less ever since; and I have been bled again. I dare say you smile and think with yourself, that if all the puppies who get preferment did but undergo the same discipline, they would be much less offensive to society than they are. My blood is bad."—Again, flattering himself and his sycophant Hurd, he says, "I am afraid that both you and I shall outlive common sense as well as learning in our reverend brotherhood." Letter cxxx—Few writers were more deeply embroiled in controversy than Warburton, which induced him to remark, in one of his Letters to Hurd, "I am *wrote* against on the continent both in French and in Latin, but with more decency than here, at home, in Billingsgate and English." Letter cxxi—"It is my way to speak freely of men and things. I was born to please no party." Letter cxxv.

¹² Squire, who is described as a learned divine, was a native of Warminster, in Wiltshire, and obtained various promotions through the patronage of Dr. Wynn, Bishop of Bath and Wells. He was advanced to the Bishoprick of St. David's, which he held only five years. He was author of several works, critical, religious, historical, and political.—See Chalmers's Biographical Dictionary, vol. xxviii.

¹³ John Hallam, father of the learned author of "View of the State of Europe during the Middle Ages," &c. a native of Boston, in Lincolnshire, educated at Eton, and elected from the foundation of that school to King's College in 1748; obtained the bachelor's prize in 1754 for a Latin Essay on the tendency of the ancient Greek Comedy, which has been considered by good judges, especially the late Dr. Parr, a specimen of elegant Latinity. He became afterwards private tutor to Henry, Duke of Buccleuch; and owed the Deanery of Bristol to the interest of that family, having previously become Canon of Windsor, in 1775, through the private friendship of Lord North. Dr. H. married a lady of an old family in Monmouthshire, sister of the Rev. Dr. Roberts, Provost of Eton, and author of some poems of merit. Though Dr. H. was much esteemed for his classical learning, and as a preacher, as well as on account of the unblemished probity and purity of his character, he never published any thing. In consequence of ill health, and other reasons, he resigned the Deanery of Bristol in 1799, and died at an advanced age in 1811 at Windsor, where a Latin epitaph to his memory may be read in the Bray Chapel.

¹⁴ Dean Layard was a popular preacher, but from a volume of posthumous sermons it is evident that he made free with the writings of his predecessors, without due acknowledgment. He died of the gout in his stomach. Evans, in his Chronological Outline, &c. p. 231, relates a silly story about him and the brass eagle belonging to the Cathedral.

¹⁵ For an account of Dean Parsons, vide History, &c. of Peterborough Cathedral.

¹⁶ The present worthy and learned Dean has greatly contributed to promote scientific and literary inquiries in Bristol. He was Regius Professor of Modern History and Languages in Oxford from the year 1801 to 1813.

A

LIST OF BOOKS, ESSAYS, AND PRINTS,

WHICH HAVE BEEN PUBLISHED RELATING TO THE

ABBEY OF ST. AUGUSTINE'S, AND BRISTOL CATHEDRAL.

ALSO A LIST OF

PRINTS OF THE CHURCH,

AND

ENGRAVED PORTRAITS OF ITS BISHOPS.

THIS LIST IS SUBJOINED TO GRATIFY THE BIBLIOGRAPHER, THE CRITICAL ANTIQUARY, AND THE ILLUSTRATOR; AS WELL AS TO SHEW, AT ONE VIEW, THE SOURCES WHENCE THE CONTENTS OF THE PRECEDING PAGES HAVE BEEN DERIVED, AND THE FULL TITLES OF THE WORKS REFERRED TO IN THE NOTES.

 MANUSCRIPTS, BOOKS, AND ESSAYS.

THE *unpublished Collections* relative to the History of Saint Augustine's Monastery are by no means numerous. It is generally understood that when that house was dissolved, the Berkeley family, as the descendants of the Founder, obtained possession of all its muniments; and there is now preserved in Berkeley Castle a record, called "*Abbot Newland's Roll*," being a concise history of the Abbey, and of the family of its founder, from the reign of Henry the Second to that of Henry the Seventh.

In Berkeley Castle there are three folio volumes in manuscript, completed and finished in 1628 by the *Rev. John Smythe*, who was Steward to the Lords of Berkeley, and held the living of North Nibley in Gloucestershire. These volumes contain "a most minute account of the works of piety and achievements in arms of the Berkeleys; their munificence; their public employments; the splendour and hospitality in which they lived; their property and law-suits; their domestic economy, sometimes even to a detail of their dinners; the number of their servants and men at arms; their dresses, amusements, and the like."—Seyer's "*Memoirs of Bristol*," Preface. See also Fosbroke's "*Berkeley Manuscripts*."

There are also, in the same repository, a similar *roll* in Latin, containing a list of the Abbots of Saint Augustine's; and an original *Chartulary* of the Abbey. The latter is a small folio, or large quarto, of vellum, about two inches thick, marked No. 25, and called the *Red Book*.

The Dean and Chapter of Bristol have in their possession a *Roll* containing the *Computi*, or accounts of the monastic officers, for one year, commencing at Michaelmas, in the seventh of Henry the Seventh, 1491, and ending at the following Michaelmas, 1492.

On the *Originalia Roll*, in the Exchequer, A° 26 Hen. III. r. 7, is a mandate to the sheriff of Gloucester to seize and appropriate to the king the Abbey of Saint Augustine, and to retain the same until, &c.

The *Patent Roll*, A° 23 Edw. I. m. 11, bears a grant of lands and privileges made to the Abbot and Canons; and a similar document is recorded on the *Patent Roll*, A° 5 Edw. II. m. 19.

Cole's MSS. in the British Museum, vols. x. xvi. and xxvii. contain various miscellaneous notices of the Abbey, Abbots, Bishops, and Deans.

In Smythe's "*Lives of the Berkeleys*," compiled from the muniments of that family, and published by the *Rev. T. D. Fosbroke*, M. A. 4to. 1821, are many incidental notices of the Abbots and of the monastic affairs of Bristol.

Dugdale's "*Monasticon Anglicanum*," vol. ii. edit. 1661, p. 232, 233, contains the Foundation Charter of Robert Fitz-Harding; some verses relative to that personage, from *Robert of Gloucester's Chronicle*;—*Pat. 2 Ed. II. p. 2, m. 29*, reciting and confirming the Charters of Henry, Duke of Normandy, Robert Fitz-Harding, and John, Earl of Morton.

Dugdale's "*Baronage*," vol. i. p. 350–368, contains various notices of donations made to the Canons of Saint Augustine's by the Berkeleys, and of the interments of members of that family within the Abbey.

Stevens, in his "*Supplement to the Monasticon*," vol. ii. p. 140, gives a list of the Abbots; and in Willis's "*Account of the Conventual Cathedral Churches*," affixed to his "*History of the Mitred Parliamentary Abbeys*," vol. i. p. 226, 229, is a similar list.

In "*Rymer's Fœdera*" are the following documents, vol. v. p. 246:—*Pat. 15 Edw. III. p. 1, m. 13*. Writ excusing the Abbot from attendance in Parliament, "because he holdeth not by Barony, nor is his Abbey of royal foundation;"—vol. xiv. p. 748. *Pat. 34 Hen. VIII. p. 10, m. 26*—Charter of erection of the Bishoprick;—vol. xv. p. 77:—*Pat. 37 Hen. VIII. p. 9, m. 25*—As to the distribution of 40*l.* yearly in alms by the Dean and Chapter;—*Ibid. p. 370*—Commission to deprive Paul, Bp. of Bristol, A. D. 1554;—*Ibid. p. 459*:—*Pat. 3 and 4 Phil. and Mary, p. 10, m. 24*—Discharging John, Bp. of Bristol, from first fruits and tithes on account of his Bishoprick;—vol. xvi. p. 524—For John Thornborough, Bp. elect, to hold in commendam a Deanery and Prebend in the Church of York, on account of the poverty of this Bishoprick.

William of Worcester, in his "*Itinerary*," by Nasmith, 1778, describes the dimensions of St. Augustine's Sanctuary, p. 188; of the Abbey Church, 233; and of the chapels, offices, &c. 289.

Leland's "*Itinerary*," vol. v. fol. 64, vol. vi. fol. 49, and vol. vii. part ii, fol. 69, b. 70, and 71, b., and *Collectanea*, vol. i. p. 85, contain brief notices of the foundation of the Abbey.

Browne Willis's "*Survey of the Cathedrals*," 4to. 1742, vol. i. p. 758 to 803, has an account of the foundation of the Bishoprick, descriptions of the Episcopal Palace, Deanery, Cathedral, Monuments, and Monumental Inscriptions; likewise the endowments of the See and Chapter, with Biographical Notices of the Bishops, Deans, Archdeacons, and Prebendaries.

"*The History and Antiquities of the City of Bristol*," by William Barrett, Surgeon, F. S. A. Bristol, 4to. 1789, contains from p. 246 to 342, inclusive, an historical account of Saint Augustine's Abbey and its successive Abbots and Bishops; with a description of the Cathedral, &c.

In "*A Chronological Outline of the History of Bristol*," by J. Evans, 4to. 1824, are inserted, according to their respective dates, short notices of the foundation of the Abbey, of the succession of the Abbots, the erection of the Church, appointment of the Bishops, &c.

A few notices respecting the Cathedral and its Bishops may also be gleaned from the "*Bristol Memorialist*," 8vo. from 1816 to 1823.

Gough's "*Sepulchral Monuments*," vol. ii. part i. p. 28, fol. 1796, contains an engraving and description of the monument ascribed to Robert Fitz-harding and Eva his wife;—*Ibid. p. 44*, descriptions and engravings of the effigies of the second Thomas, Lord Berkeley (A^o 1241), and of Jane his wife; of Thomas Berkeley (1243); and of Maurice (1326);—*Ibid. p. 93*, account of Abbot Knowle's tomb;—and vol. ii. part ii. p. 201, description of the monument of Abbot Morgan, which he attributes to Newbury.

"*A Collection of Gloucestershire Antiquities*," by Samuel Lysons, F. R. S. and F. A. S. Lond. 1803, fol., contains, Pl. LXXXVII. to XCIX. inclusive, etchings of the following subjects, with descriptions, viz. S. W. View of the Cathedral—Niches in the elder Chapel of our Lady—Tomb of one of the Berkeley Family—Interior View of the Chapter House—Part of the South Side of ditto—East End of the Chancel—Stained Glass in the Windows of the Choir—Entrance to the Vestry—Interior View of the little Vestry—Vestibule of the Chapter House—Entrance to the Choir and Arms in the Vestry—Part of the elder Chapel of our Lady.

Buckler's "*Views of the Cathedral Churches*," &c. 4to. London, 1822, contains a North-east View of the Cathedral, with an architectural description of the Church.

"*Graphic and Historical Description of the Cathedral Church and See of Bristol*," written by Mr. Brown, published by Storer, with plan and seven views. 8vo. 1827.

The *Local Guides*, and *Pictures of Bristol* contain brief accounts of the Cathedral and notices of some of its monuments.

PRINTS.

Besides the Prints already specified in different books, the following have been also published. In Carter's "*Ancient Architecture*," fol. 1796, Pl. xxxv. c. ii. p. 30, is an etching of a *Niche in the Chapter House*.

In Skelton's "*Etchings of the Antiquities of Bristol*" are the following Prints, drawn by J. Willis, and engraved by J. Skelton:—North-east Portion of the Cloisters of the Cathedral and back of Minster House—South Aile of Bristol Cathedral—The Sacristy of ditto—Altar Screen in the North Aile of ditto—View of the North-east Angle of the Chapter House.

A View of the Interior of the *Chapter-Room*, drawn and etched by E. Blore, is published in Seyer's "*Memoirs of Bristol*;" in which work is also a North View of the *Abbey Gate-house*, by the same artist.

Plan, Sections, Views, and Details of the latter building, in three plates, from drawings by *F. Mackenzie*, are given in "*The Architectural Antiquities of Great Britain*," vol. iii.

ACCOUNTS OF BISHOPS.

Godwin in his "*Catalogue of Bishops*," 4to. 1615, p. 500, gives short Memoirs of the Bishops from 1542 to 1603. These have been continued by Richardson, "*De Præsulibus*," fol. 1742, p. 563-569, to the year 1738.

Le Neve's "*Fasti Ecclesiæ Anglicanæ*," fol. 1716, contains, from page 48 to 51, a list of the Bishops, Deans, Archdeacons, and Prebendaries, to 1714.

Mr. J. S. Browne, in his "*Catalogue of Bishops*," &c. 8vo. 1812, has given a list of the Bishops of Bristol from 1689 to 1808: and in Mr. Edward Boswell's "*Ecclesiastical Division of the Diocess of Bristol, methodically digested and arranged*," &c. 8vo. 1829, is an account of the See, with list of the Bishops, Deans, and other Officers.

PORTRAITS OF BISHOPS.

JOHN LAKE:—*Loggan*, sc. 1688. In sheet of the seven Bishops; *R. White*, sc. *Granger*.

JOHN HALL, 1691:—Engraved from an original picture.

SIR JONATHAN TRELAWNEY, in sheet of the seven Bishops; *R. White*, sc.: also by *Gribelin*, inv. et sc. *Granger* and *Bromley*.

GEORGE SMALRIDGE, fol. prefixed to his Sermons; *Kneller*, del.; *Vertue*, sc. 1724.

HUGH BOULTER:—His own hair, sitting, holding a book; mez. *M. Ashton*, del.; *T. Beard*, sc. 1728.—Whole length, several persons attending as on a visitation; sh. mez. *F. Bindon*, del. 1742; *J. Brooks*, sc. *Bromley*.

JOHN CONYBEARE, 4to. *Bromley*.

SIR THOMAS GOOCH:—In his own hair, sitting; mez. *T. Hudson*, del.; *M^r Ardell*, sc. Mez. *D. Heins*, sc. 1741. *Bromley*.

THOMAS NEWTON:—Prefixed to his "Works" with his Life, 1782, 4to.; *Reynolds*, del.; *J. Collier*, sc. Sitting; la. sh. mez. *B. West*, del.; *R. Earlom*, del. 1767. *Bromley*. Three qrs. len. View of St. Paul's; sh. mez. *Reynolds*, del.; *T. Watson*, sc. 1775. *Ibid*.

THOMAS SECKER:—Mez. *Hudson*, del.: *M^r Ardell*, sc. Oval frame; mez. *T. Willis*, del.; *M^r Ardell*, sc. *Bromley*.

CHRISTOPHER WILSON:—Sitting, holding a square cap; sh. mez. *G. Romney*, del.; *J. Jones*, sc. 1788. *Bromley*.

JOSEPH BUTLER:—8vo. oval, with his Arms: no name. Another, 4to., engraved by *Fittler*, after *Ramsey*.

LIST OF PRINTS,
ILLUSTRATIVE OF BRISTOL CATHEDRAL.

Plates.	Subjects.	Drawn by	Engraved by	Inscribed to	Described.
I.	Ground Plan, and Plans of Parts	T. H. Clarke	J. Roffe . . . . .	.....	43, 44, 45.
II.	Vestibule to Chapter-house	W. H. Bartlett	J. Le Keux	The Rev. J. Cross, M.A.	45.
III.	Chapter-house, interior View	W. H. Bartlett	J. Le Keux	{ The Rev. W. Bond, } { M.A. Prebendary }	45, 46, 47.
IV.	Chapter-house, Elevation of two Com- partments; Elevation, Section, and Plan of Part of the Vestibule	C. Hacker	J. Le Keux . . . . .	.....	45-47. 54.
V.	View of the elder Lady Chapel				
VI.	Compartment of S. Side of Chancel, &c. } Ditto N. Side of elder Lady Chapel }	T. H. Clarke	J. Le Keux . . . . .	.....	47, 48, 54, 56.
VII.	Section and Plan of the East, or Altar End	C. Hacker	J. Le Keux . . . . .	.....	48. 54. 55.
VIII.	Elevation of one side of Vestibule to Vestry. Section of ditto, looking East; and Details	C. Hacker	J. Le Keux . . . . .	.....	55. 59.
IX.	Section through the Transept, Chapter- house, Tower, &c.				
X.	View of the Church from the South-east	W. H. Bartlett	J. Le Keux	E. Dalton, Esq. F.S.A.	48.
XI.	Monument of a Berkeley, parts of prin- cipal Altar Screen, and Altar Screen in North Aile	{ Clarke & } { Bartlett }	J. Le Keux	The Dean of Bristol	51. 55.
XII.	View of N. Aile, &c. looking S. East	W. H. Bartlett	W. Woolnoth	The Bishop	48. 53, 54.
XIII.	View of Abbot Knowle's Monument, } (Wood Cut) }	W. H. Bartlett	S. Williams	.....	59.
XIV.	Part of Chapter-house, (Wood Cut)	T. H. Clarke	S. Williams	.....	46.

A CHRONOLOGICAL TABLE

OF THE

NAMES AND DATES OF DIFFERENT PARTS OF BRISTOL CATHEDRAL.

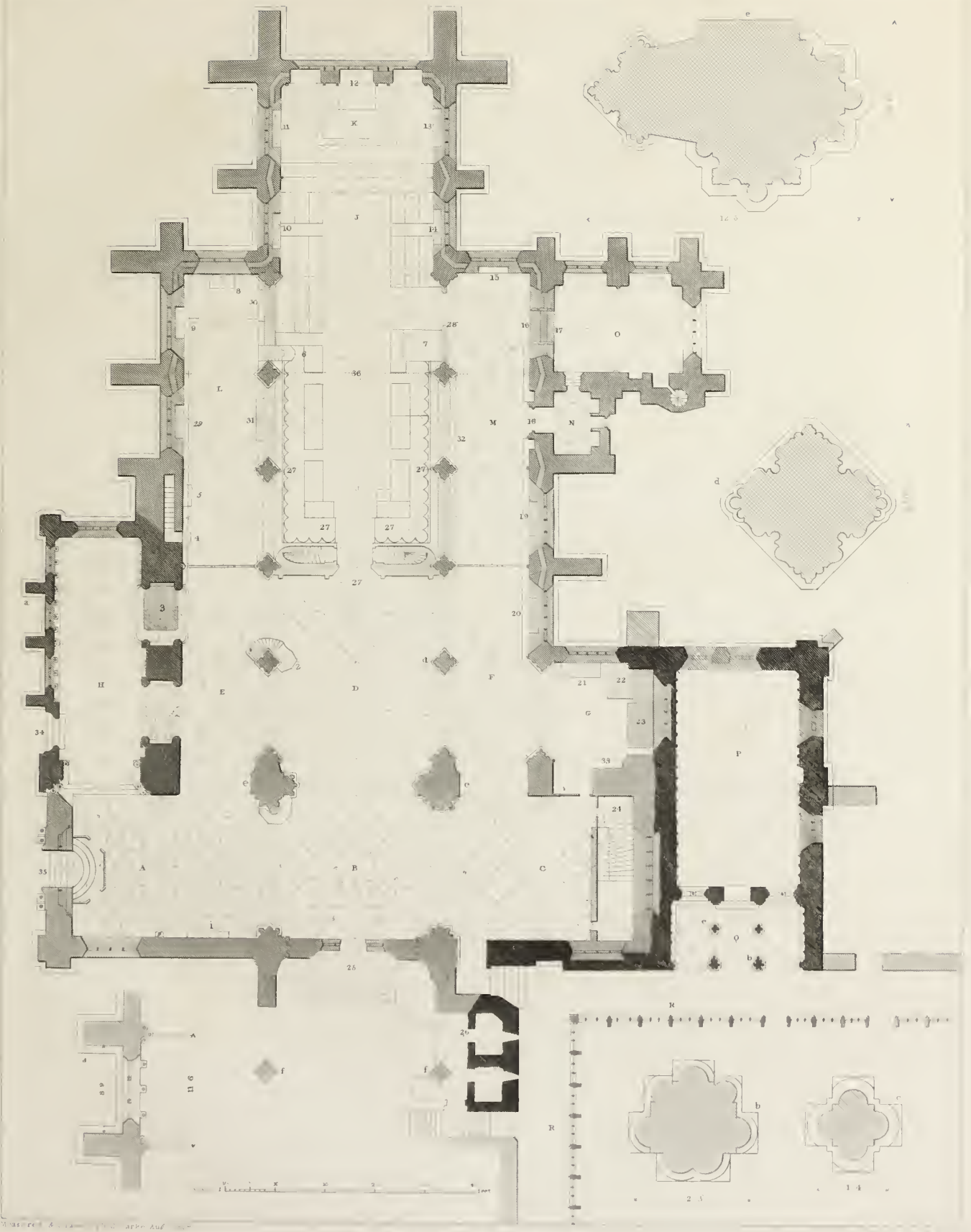
Kings.	Abbots.	Date.	Parts of the Building.	Described.	Plates.
Stephen	Richard	1142	Chapter-house and Vestibule	45, 46, 53	II. III. IV. IX.
Henry III.	David	1234	Elder Lady Chapel	47	V. VI. VIII.
Edward I.	Knowle & Snow	1306	Choir, Ailes, Chancel, and Vestry	48. 53, 54	{ VI. A. B. VII. } { X. XII. }
Henry VI. } Edward IV. }	Newbury & Hunt	{ 1423 } { 1481 }	Tower	48	IX.
Edward IV.	Hunt	{ 1473 } { 1481 }	Upper Part of South Transept	49	IX.
Henry VII.	Newland	1498	North Transept	50	IX.
Henry VIII.	Elliot	{ 1515 } { 1526 }	Stalls in the Choir	50	I. 27.
Henry VIII.	Somerset	{ 1526 } { 1533 }	Door-way into Elder Lady Chapel	51	I. 34.
Henry VIII.	Burton	{ 1533 } { 1537 }	{ Part of Altar-Screen, Organ- } { Screen, interior Decorations . . }	51-55	VII. X.

INDEX.

- ABBAY OF ST. AUGUSTINE**, remarks on conversion of, 1; on the foundation of, 2; founded by Robert Fitz-Harding, 5, 6; completed, 6; building promoted by Prince Henry, 7; rights of infringed by the first Maurice, Lord Berkeley; lands conferred on by same, *ib.*; council held in, 8; possessions increased by Robert, Lord Berkeley, 9; visited by the Bishop of Worcester; dispute between the canons and brethren of St. Mark's Hospital, *ib.*; disordered; ordinances for regulation of, 10; visited by the Bishop of Worcester, 11; re-building of, commenced, 12, 48; visited by the Bishop of Worcester, irregularities prohibited by him, 12; gifts made to, by the second Thomas, Lord Berkeley, 13; works proceeded in, 13, 48; canons reduced in number by the plague, 13; others licensed as priests at the age of twenty-two, 14; works suspended, 48; Abbey visited by the Bishop of Worcester; ordinances made by him, 14; bull for making collections, 48; repaired, 16; works continued, 16, 48; visited by King Henry VII. 17; revenues of, 18; bequest to, by the sixth Maurice, Lord Berkeley, 21; dispute between the canons and townsmen, 20; decided, 21; Archbishop Cranmer preached at, 22; surrender and valuation of, *ib.*; converted into a *Cathedral Church*, 23; measurements of, by William of Worcester, 49.
- Abbey Gate-house, 45; repaired, 51.
- ABBOTS OF BRISTOL**, biographical notices of, —Richard and Philip, 7; John, Joseph, and David, 8, 58; Bradestan and Long, 9, 58; Malmesbury and Marina, 10; Dodington and Barry, 11; Knowle, 12; Snow and Asshe, 13; Coke, 14, 60; Shellingford, 14; Cerney, Daubeney, Newbury, and Sutton, 15; Hunt and Newland, 16; Elliot and Somerset, 21; Burton, and ap Guillian, 22.
- Accounts of monastic officers, 17, 18, 20.
- Ailes described, 53, 54; see plate xii.
- All Saints Church, revenues of, sequestered, 20; extract from MS. as to repair of, *ib.*
- Altars, lamps for, 58.
- Altar-screen, 51, 55, plate vii. B.
- Arches, first pointed, 45.
- Ashfield, John, master of new works, 49.
- Augustine the Less, church of, erected, 9.
- Bagot, Bishop, 42, 66.
- Bedminster held by the Bishop of Constance, 4.
- Berkeley, lordship of, granted to Robert Fitz-Harding, 5, 7; third Maurice, lord, entrusts property to the abbot, 12; first Thomas, lord, monument of, 58; second Thomas, lord, bequest of, to the Abbey, 13; monument of, 59; third Maurice, lord, monument of, 58, 59; second Maurice, lord, monument of, 59; fourth Maurice, lord, interment of, 60; Sir James, interment of, 60; fifth Thomas, lord, interment of, 61.
- Billeswick manor purchased, 4.
- Bird, Edward, interment of, 64.
- BISHOPS**, biographical notices of, 23—42, (see their respective names); chronological list of, 65; accounts of and portraits, 71.
- Books, &c. relating to the Abbey and Cathedral, list of, 69.
- Booth, Dean, inscription to, 62; list, 68.
- Boulter, Bishop, 38, 65.
- Bradshaw, Bishop, 38; interment of, 62, 65.
- BRISTOL** held in farm by the Bishop of Constance, 4; council held at, 8; visited by King Edward III. 11; depopulated by plague, 13; visited by King Edw. IV. 16; King Henry VIIth's reception, 17; visited by Archbishop Cranmer, 22; by Queen Anne, 30; remarks on its eminent natives and its public institutions, Preface, vii.
- Bush, Bishop, 23; monument of, 61; list, 65.
- Butler, Bishop, 39; interment of, 63; list, 66.
- Carleton, Bishop, 35, 65.
- CATHEDRAL CHURCH**, establishment of, 1, 23; interior arrangement of, 43; architectural character of, 44, 45; injured during civil wars, 52; repaired, &c. 53; interior described, *ib.* See list of prints, p. 72.
- Cecil, Bishop, 38, 66.
- Cellarer of the Abbey, account of, 18.
- Chapter-house*, architectural character of, 45; described, 46; alterations in, 53; view of, plate iii.; elevation of parts, plates iv. ix.; wood-cut of parts, 46.
- Chatterton, his poem "on the Mynster," 8.
- Chetwood, Bishop, 36, 65.
- Chetwynd, Dean, inscription to, 62, 67.
- Cheyney, Bishop, 26, 65.
- Choir* described, 54.
- Church of St. Augustine the Less erected, 9; contributions towards repair of, 21.
- Cloisters, 51. See ground plan.
- Codrington, Robert, Esq. monument of, 62.
- Coke, Abbot, interment of, 60.
- Coke, Bishop, 32, 65.
- Collector of the rents of the Abbey, 18, 19.
- College Green, dispute respecting burial in, 9; extent of, and alterations in, *note*, 19.
- Conybeare, Bishop, 40; interment of, 63, 66.
- Cornwall, Bishop, 42, 66.
- Coster, Thomas, Esq. inscription to, 62.
- Courtenay, Bishop, 42, 66.
- Cradock, Sir R. Newton, monument of, 60.
- David, Abbot, 8; interment of, 58.
- Deans, chronological list of, with notes, 67.
- Deanery noticed, 56.
- Diocess of Bristol, extent of, 23.
- Doorway into elder Lady Chapel, 51.
- Draper, Mrs. Elizabeth, monument of, 63.
- Dundry Quarries, 49.

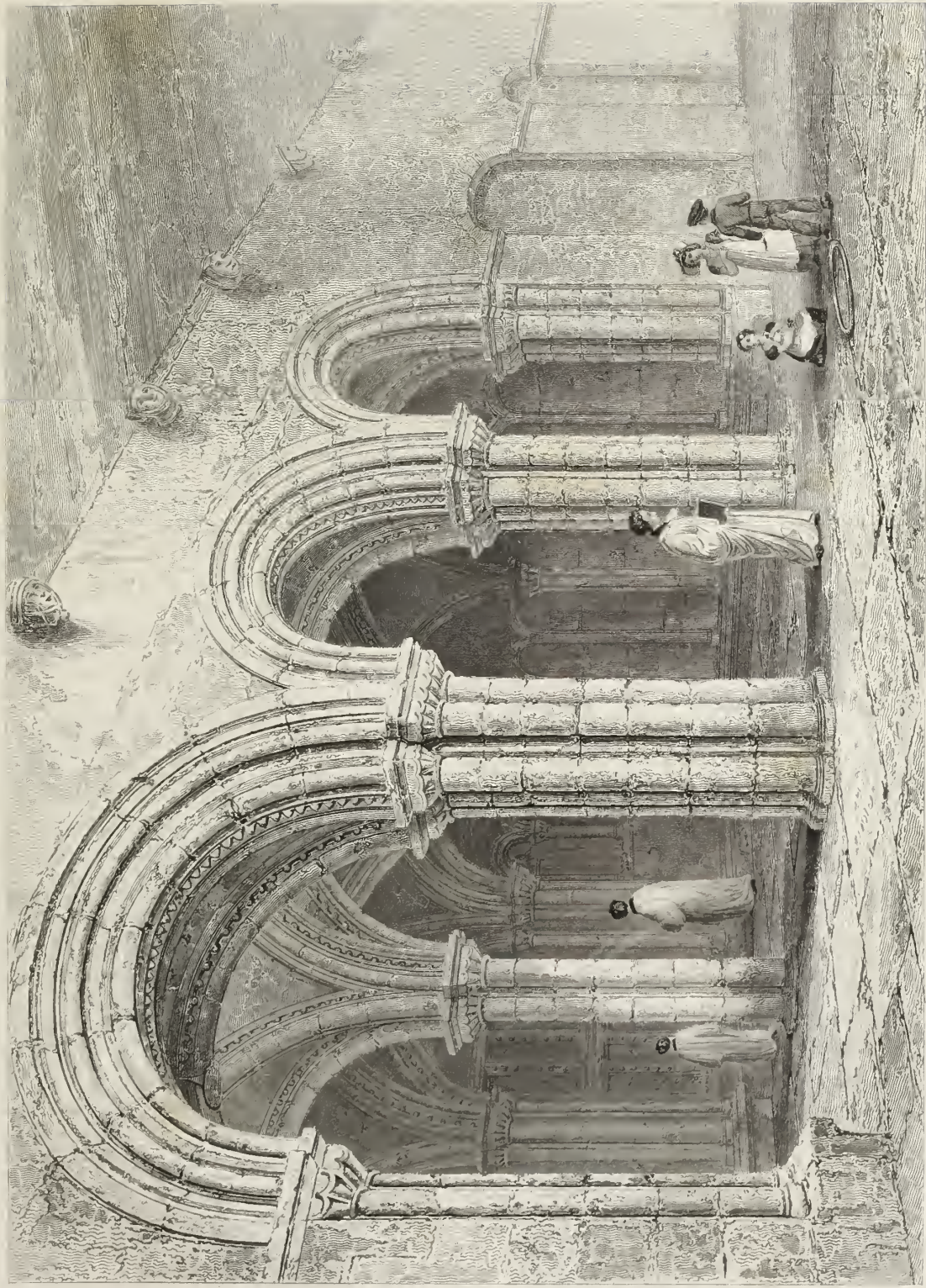
- Edward IV., King, anecdote of, 16.
 Elder Lady Chapel, described, 43, 47; view of, plate v.; elevation of one compartment, pl. vi.
 Elton, Jacob, Esq. inscription to, 63.
 Elwyn, Mrs. monument, 63.
 Felton, Bishop, 30, 65.
 Fitz-Harding, Robert, inquiry into his origin, 3, 4; founder of the Abbey, 5, 6; expenses of his anniversary, 18, 19, 57; monument erroneously attributed to, 57, 58; Robert, third son of, interment of, 58.
 Fletcher, Bishop, remarks on his treatment of Mary Queen of Scots, 26, 65.
 Foster, Rev. Nathaniel, interment of, 63.
 Free-stone, prices of, 50.
 Gallery erected in the Cathedral, 29.
 Gooch, Bishop, 39, 66.
 Gore, William, Esq. monument to, 63.
 Goulson, Bishop, 35, 65.
 Grammar School in Abbey, 19.
 Gray, Bishop, 42, 66.
 Grosett, Mrs. monument to, 64.
 Hall, Bishop, 36, 65.
 Harcourt, Rev. James, interment of, 62.
 Henry, Prince, promoted the building of the Abbey, 7.
 Holyman, Bishop, 33, 65.
 Howel, Bishop, 33; interment of, 62, 65.
 Hume, Bishop, 41, 66.
 Ironside, Bishop, 34, 36; interment of, 62, 65.
 Jordan's Chapel, 5, *note*.
 Kalendaries, house of, rebuilt, 13.
 Kaye, Bishop, 42, 66.
 Knowle, Abbot, effigy of, 59; monument of, Title-page; part built by him, 47.
 Lady Chapel, provision made for clerks of, 15; architectural character of, 45; attributed to Abbot Knowle, 47; noticed, 49.
 Lake, Bishop, 35, 65.
 Long, Abbot, interment of, 59.
 Love, Rev. Samuel, inscription to, 63.
 Luxmore, Bishop, 42, 66.
 Madan, Bishop, 42, 66.
 Mansel, Bishop, 42, 66.
 Martyn, John, master of the works, 49.
 Masonry, 19, *note*.
 Middleton, Mrs. monument of, 64.
 Minstrels, payments to, 20.
 Monks-cowls, recesses so called, 57.
 Monuments, 57 to 64.
 Morgan, Abbot, monument of, 61.
 Mortmain, statute of, 2, *note*.
 Mynster, poem on the, by Chatterton, 8.
 Newland, Abbot, effigy of, 61.
 Newton, Bishop, 41, 66.
 Newton, Sir Henry, monument of, 61.
 Newton, Sir John, monument of, 61.
 North transept, built by Abbot Newland, 50. See plan and section, plate ix.
 Novices, note on education of, 19.
 Oblations made at pyses in the Abbey, 19.
 Organ erected, 52; screen, 55.
 Palace repaired by Bp. Wright, 31; stripped of lead, 34; discovery in, 39; noticed, 56.
 Pater-nosters of pearl, 12.
 Pelham, Bishop, 42, 66.
 Portraits of Bishops, list of, 71.
 Powel, William, monument of, 63.
 Prints, list of, 71, 72.
 Pulpit noticed, 56.
 Purveyor of the kitchen, account of the, 18.
 Quay made, 9.
 Rag-stone, price of, 50.
 Rebus of Abbot Burton, 16, *note*.
 Robinson, Bishop, 36, 65.
 Sacrist, receipts of, 19.
 Sacristy, 53.
 Sanctuary, profits arising from, and extent of, 20.
 Sawin of Clifton, præpositus of Bristol, 4.
 Screens, see Altar and Organ.
 Searchfield, Bishop, 30; inscription, 62, 65.
 Secker, Bishop, 39, 66.
 Skinner, Bishop, 33, 65.
 Smalridge, Bishop, 37, 65.
 Snow, Abbot, only one who attended parliament, 13.
 South transept, built by Abbot Hunt, 48.
 Stalls constructed by Elliot, 50.
 Stanhope, Mrs. monument of, 64.
 Sutton, Rev. J., interment of, 62.
 Tabernacles, order for demolition of, 52.
 Thornborough, Bishop, account of, 28, 68.
 Tower, attributed to Abbot Newbury, 48; section of, plate ix.
 Towgood, Dean, interment of, 62, 67.
 Treasurer's account, 20.
 Trelawney, Bishop, 36, 65.
 Vaulting of side aisles, singular, 53.
 ——— of vestibule, 54.
 Vaughan, Sir Charles, monument of, 62.
 Vestuary, account of, 19.
 Vestibule to Chapter-house, architectural character of, 45; view of, plate ii.; section, plan, &c. plate iv.
 Vestibule to vestry described, 54, plate viii.
 West end of church noticed, 51; leased, 53.
 Westfield, Bishop, 33; grave-stone, 62, 65.
 West window made, 52.
 Wilson, Bishop, 42, 66.
 Wright, Bishop, 31, 65.
 Yonge, Bishop, 41, 66.
 Young, Sir John, monument of, 61.

THE END.



Architectural drawing showing the floor plan of a cathedral and church, including various rooms, corridors, and decorative elements.

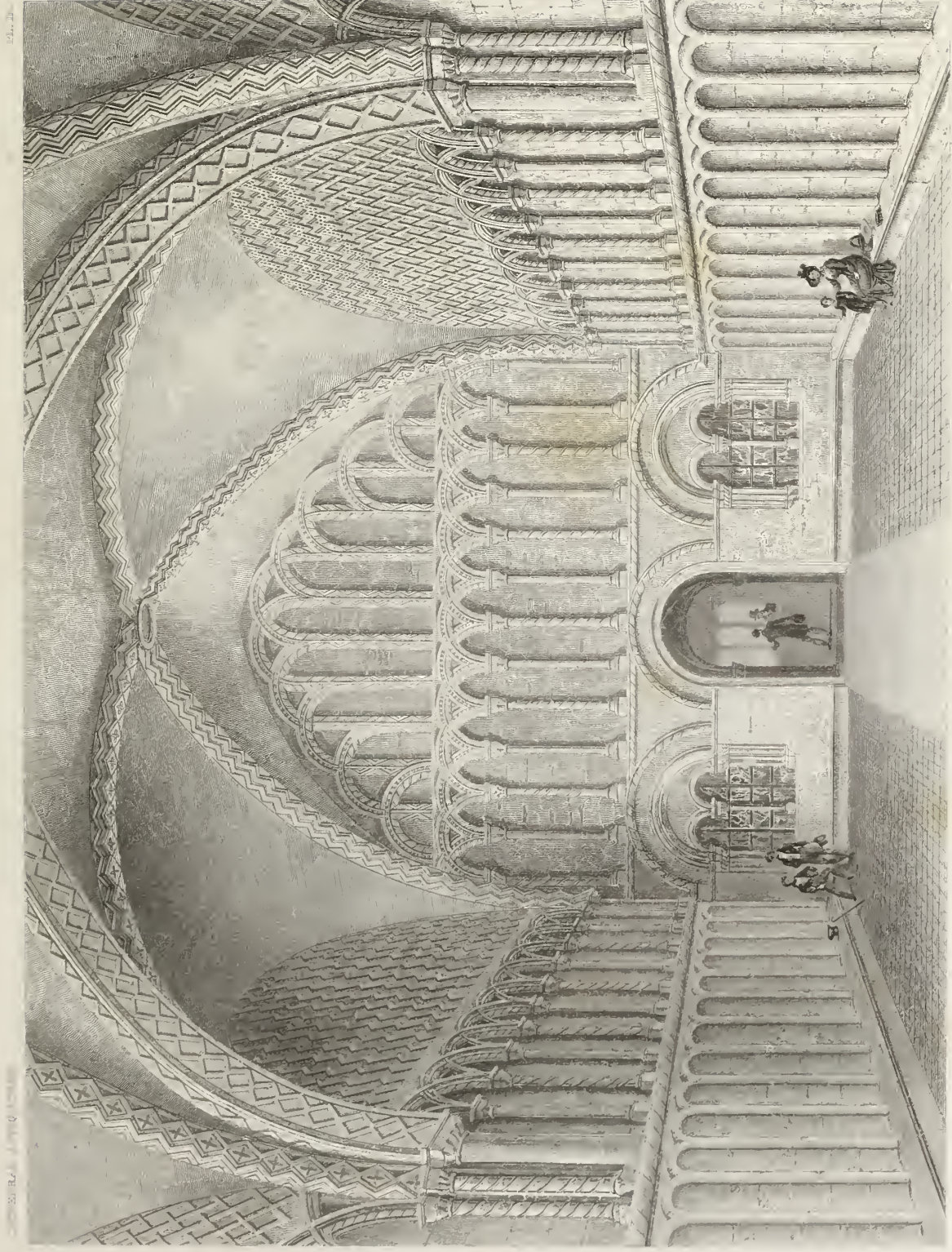
Architectural drawing showing the floor plan of a cathedral and church, including various rooms, corridors, and decorative elements.



Engraved by J. G. Thompson

THE INTERIOR OF THE CATHEDRAL OF BOSTON, MASS., REPRESENTING THE GREAT VAULTING OF THE CHANCEL, AS SEEN FROM THE NORTH

Copyright 1852

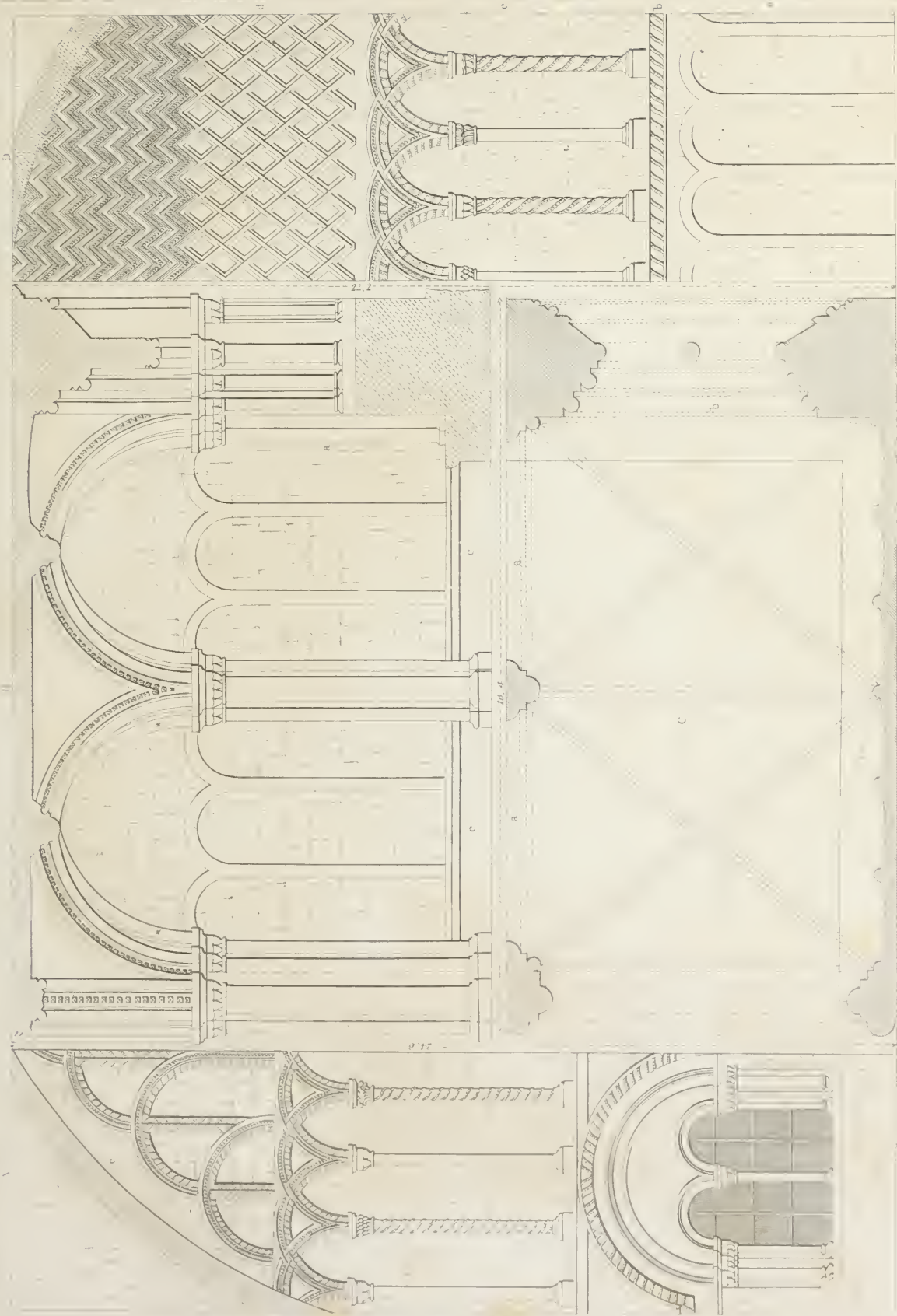


Engraved by J. E. B. B. B.

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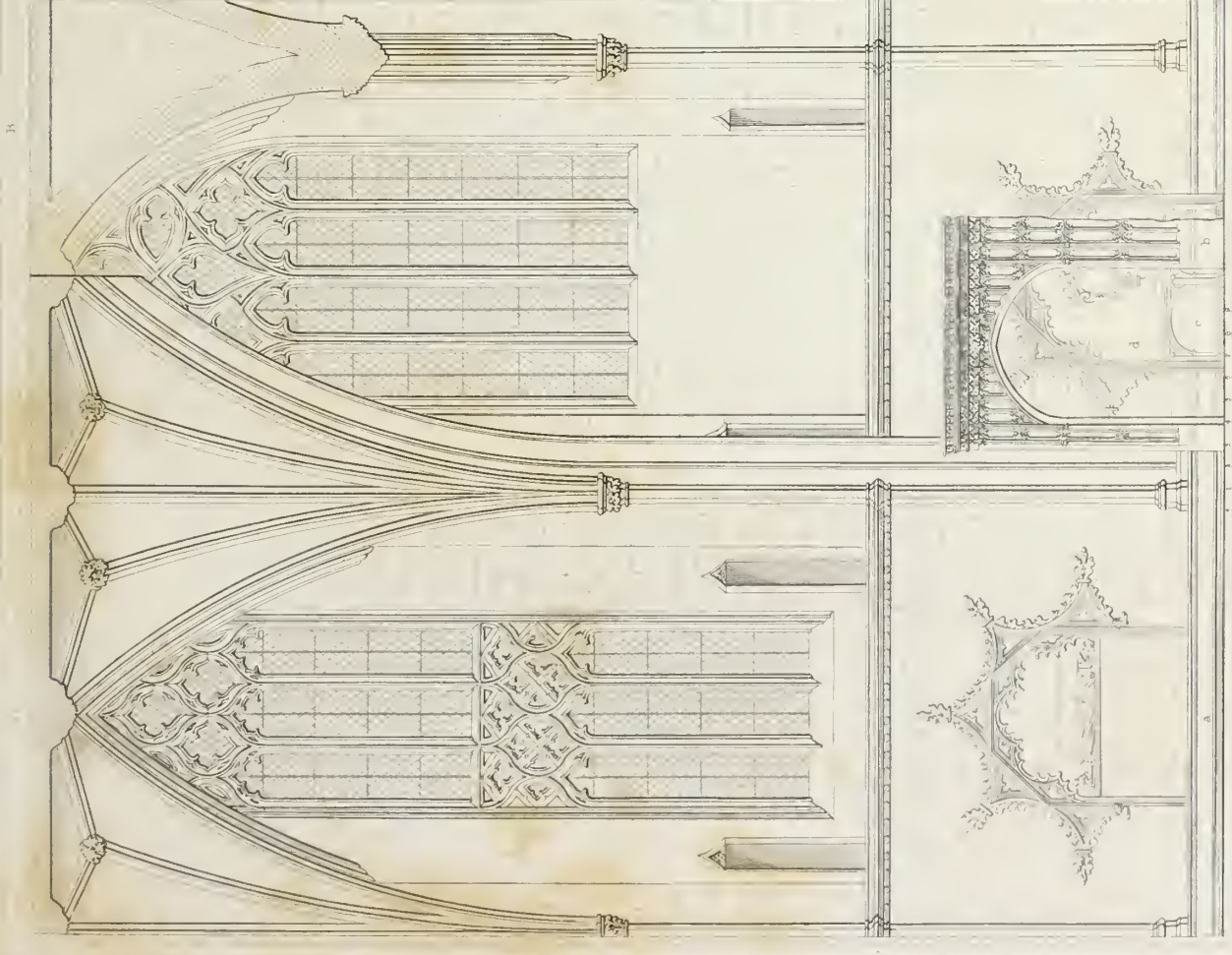


B.

PLAN OF THE CHORUS AND TRANSEPT

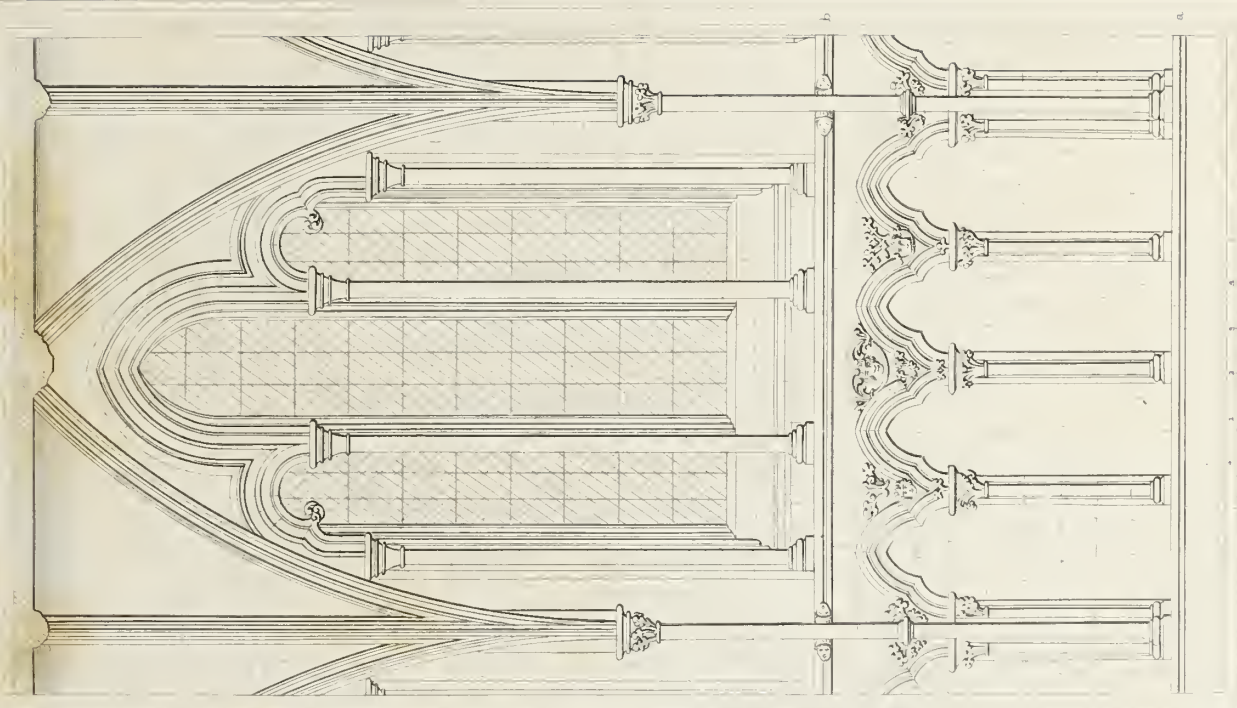
VIEW OF THE CHORUS AND TRANSEPT FROM THE WEST

VIEW OF THE CHORUS AND TRANSEPT FROM THE EAST



B

Scale of Feet



Scale of Feet to C

WESTON, CATHEDRAL
 A. COMPARTMENT, S. SIDE OF CHANCEL; B. D. S. OF WESTERN CRYPTIC SUB-LOBBY (WESTON)

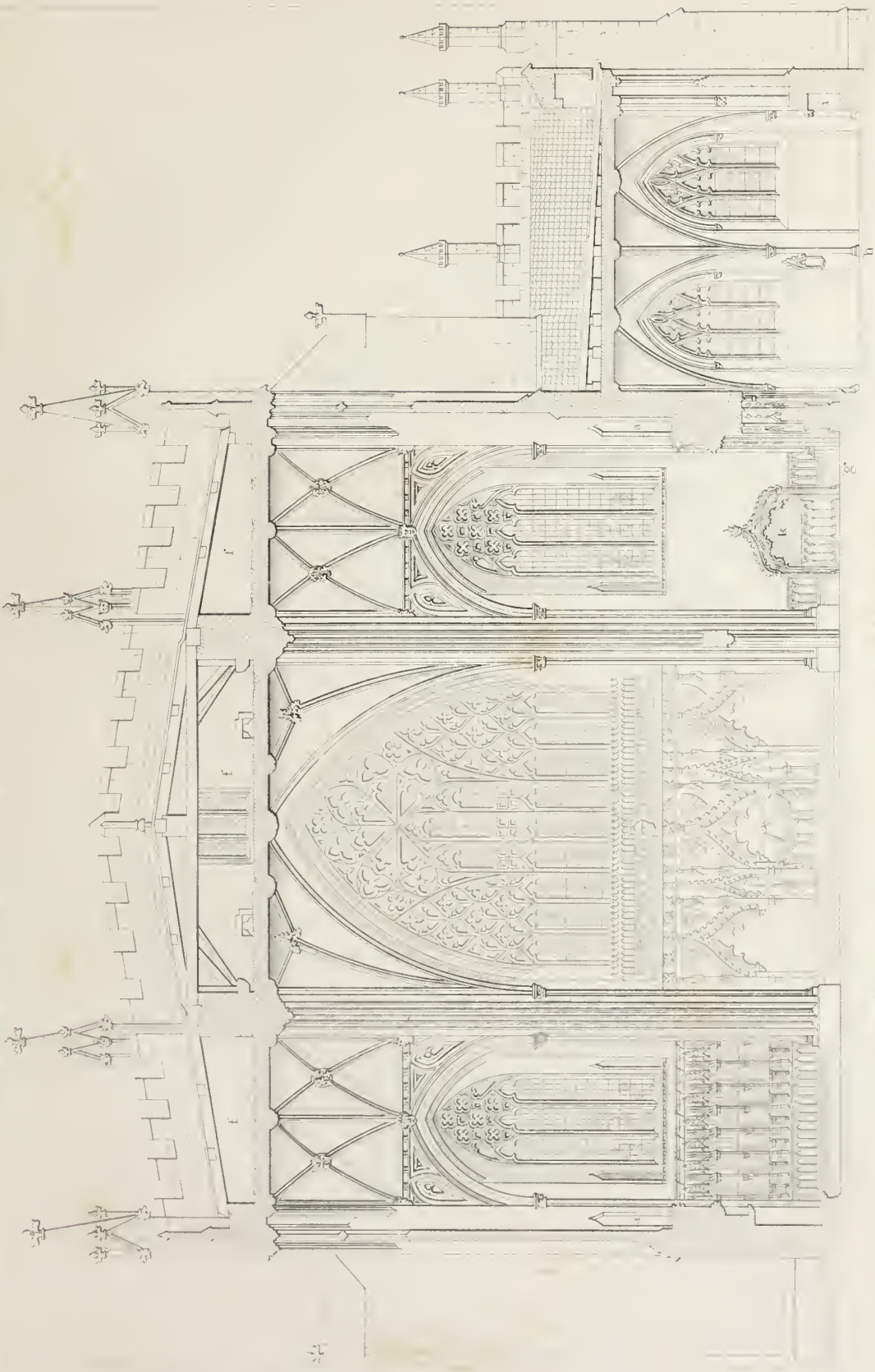


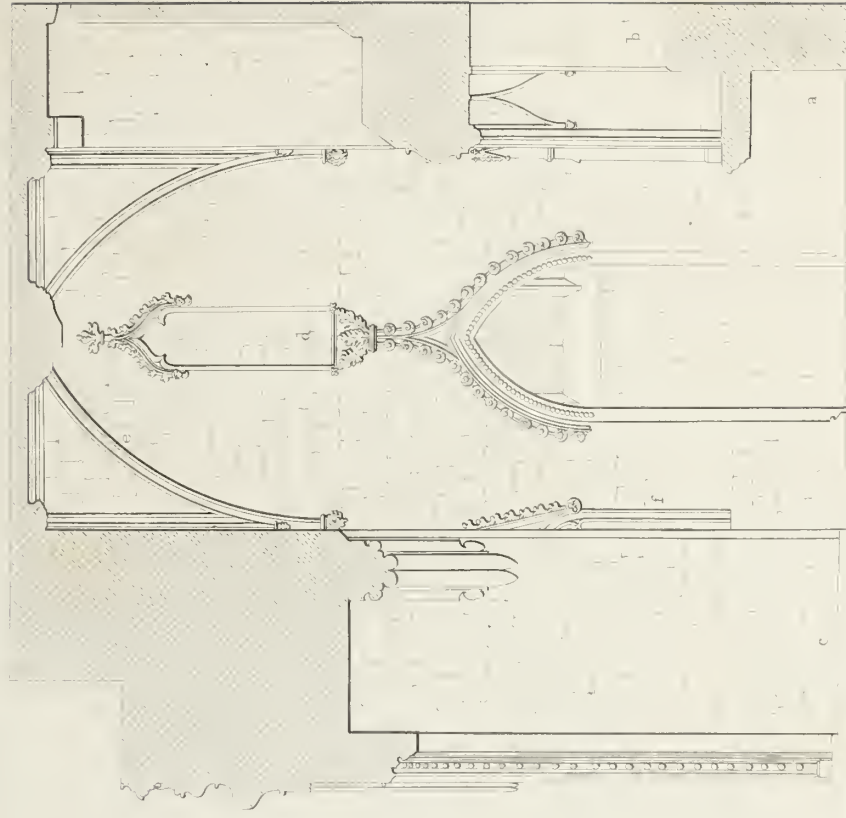
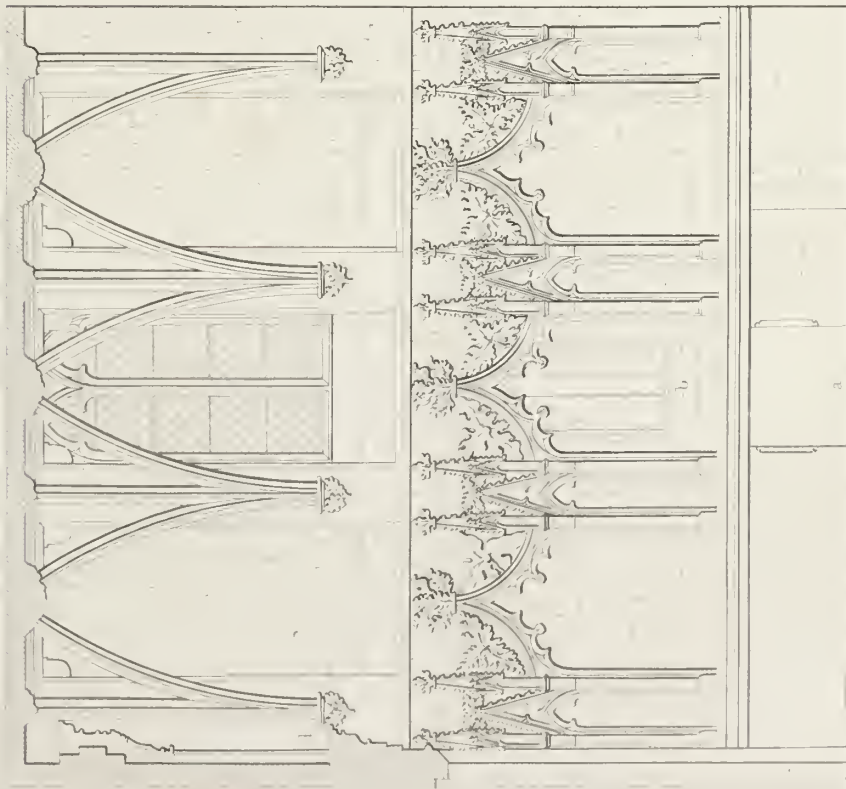
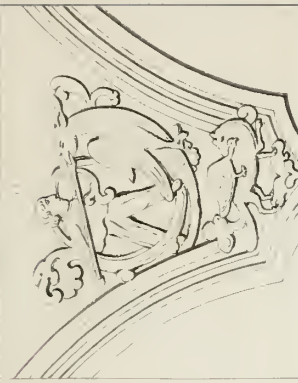
Fig. 1. Cathedral of St. Peter and Paul.

Fig. 2. Cathedral of St. Peter and Paul.

Fig. 3. Cathedral of St. Peter and Paul.

THE ARCHITECTURE OF THE CATHEDRAL OF ST. PETER AND PAUL, MOSCOW.

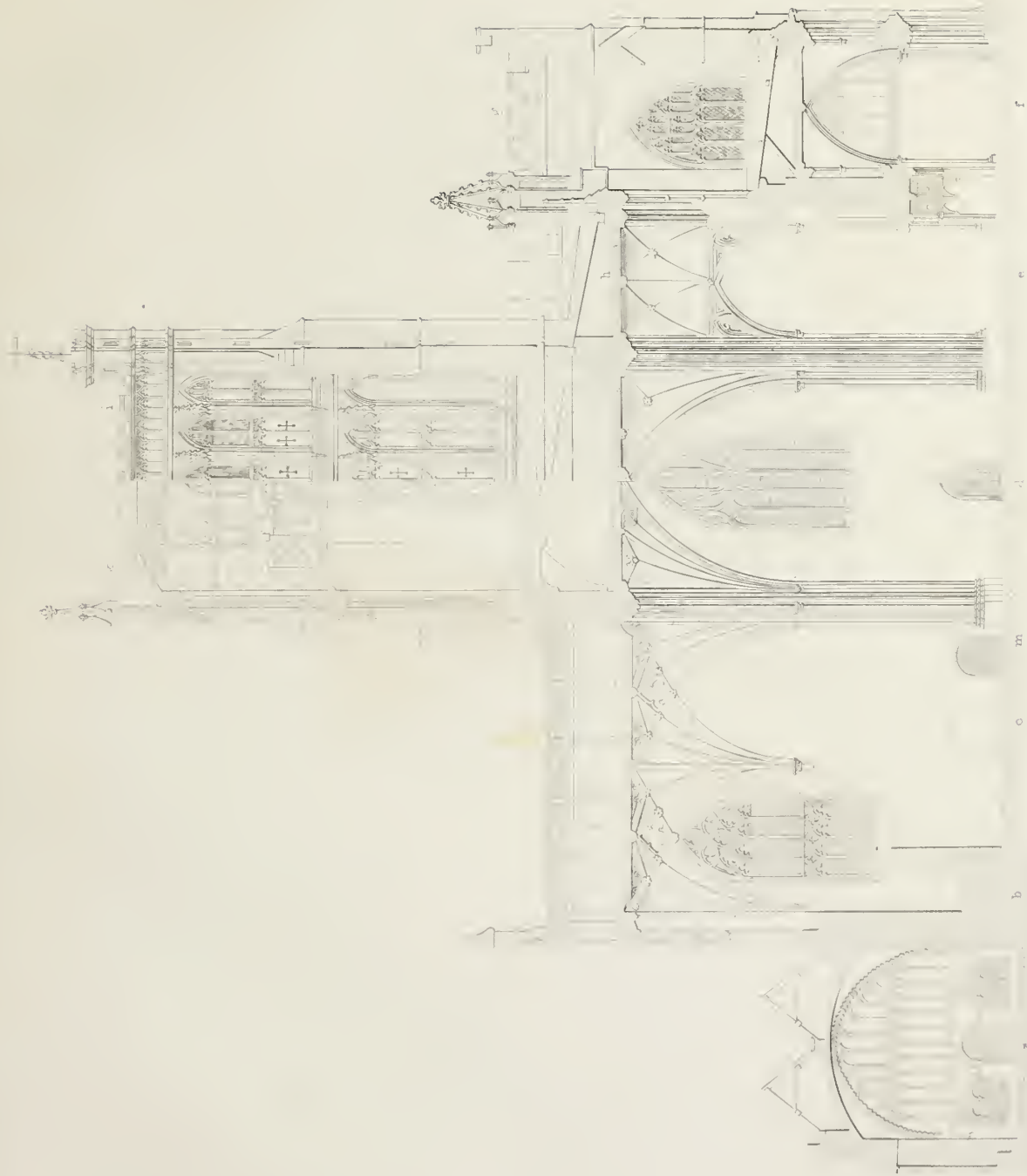
BY ALEXANDER VON STROGANOV.



WINDING STAIRS

View of the tower in Old Lady chapel from the north. As the tower is a square, the view from the north is a square. The tower is a square, the view from the north is a square.

View of the tower in Old Lady chapel from the south. The tower is a square, the view from the south is a square.



WESTWORK OF A GOTHIC CATHEDRAL.
 SECTION THROUGH THE TRANSEPT CHANCEL AND CHORUS.

Scale of Feet. 0 10 20 30 40 50 60 70 80 90 100

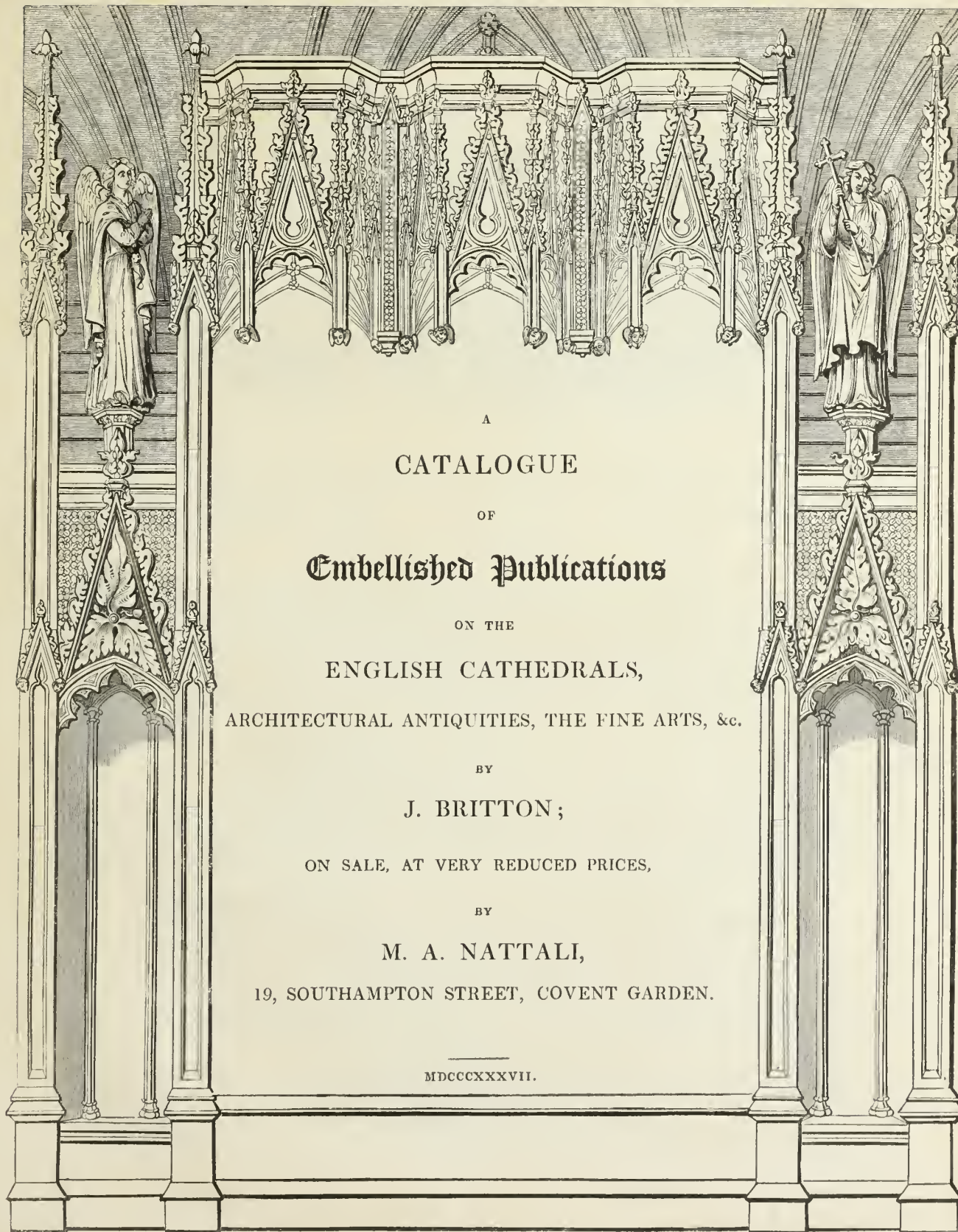


Reims Cathedral, France

Engraving by J. G. Thompson, 1850. Original in the possession of the Trustees of the British Museum.



VUE DE LA NAVE INTERIEURE DE LA CATHÉDRALE DE QUÉBEC.
 Vue prise de l'entrée de la nef, vers le chœur.
 Le grand pilier central est en granit.
 Les voûtes sont en pierre de taille.
 Les figures sont d'après les peintures murales.
 Dessiné par M. G. G. Gravé par M. G. G.



A
CATALOGUE
OF
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MDCCCXXXVII.



PETERBOROUGH CATHEDRAL.

IF THE STUDY OF ANTIQUITIES BE JUDICIOUSLY PURSUED AND PROPERLY DIRECTED, IT TENDS TO DEVELOPE THE FLUCTUATIONS OF SCIENCE, ART, AND LITERATURE; IT CARRIES THE MIND BACK TO REMOTE AGES, AND DISPLAYS THE CONDITION, CUSTOMS, AND MANNERS OF MEN IN FORMER TIMES. HENCE IT ELICITS THE MOST SATISFACTORY DATA FOR HISTORICAL DEDUCTION, DISPLAYS THE HISTORY OF MAN BY HIS WORKS, AND AFFORDS LESSONS OF WORLDLY WISDOM AND PRACTICAL UTILITY.



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about effects, regardless of causes—of the limbs and arms of man, without relation to his mental powers. To study a cathedral, or any other edifice, by simply measuring its proportions, and looking at its pretty ornaments, is not only a waste of time, but trifling with science, with beauty, and with grandeur. Each of these buildings presents a text or theme, replete with instructive and complicated interest. This will be manifest by a careful inspection of the volumes now completed on the subject.

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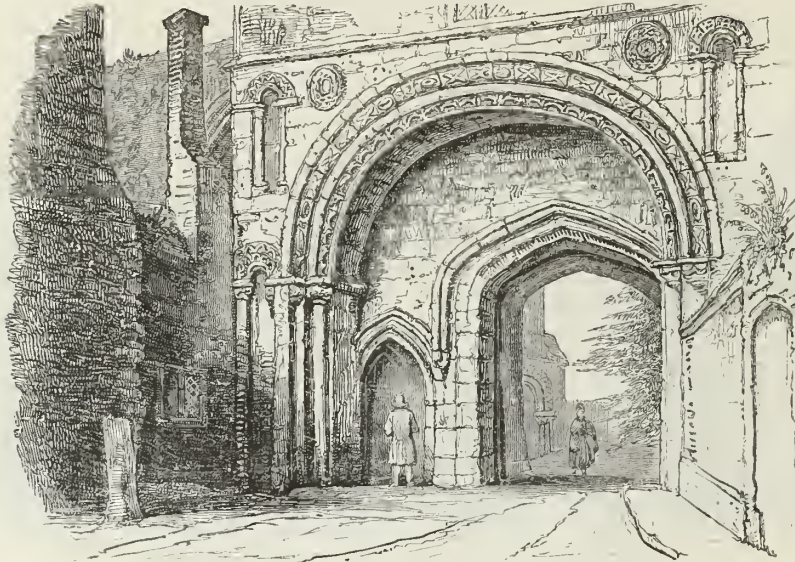
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